

Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

The Dividing Line.

By J. R. BAILEY.

Recent events have more fully uncovered the word-hidden line of boundary between Spiritualism proper and the distinctive teachings of the circle of social speculators whose mouth-piece is the Woodhull. "It is well that the dividing line" is plainly marked, that all may understandingly judge of the issues, and calmly take their places on either side, as each shall be convinced of the right, prudence and wisdom in the conduct.

Hoping and assuming that all teach and act upon conscientious convictions of the right, and of the importance of establishing their theories into practical life action, let us hope for a tolerant, courteous, and, so far as practicable, impersonal discussion of the dividing issues. But, we should first understand these issues—the real line of separation, ere we can effect intelligent and useful discussion. Without a well defined line of demarcation, only confusion, irritation, crimination and recrimination, a babel of accusations, reproaches and contention, personally disgusting alike to the disputants and their auditors, will result from a free discussion of the opposing theories. Mainly to lay down the landmarks—as appears to me—of this real line, will be the purpose of this free-hought offering.

But first, let me say that, in my opinion, no convention or conventions, state or national, yet held, has been truly representative of American Spiritualism! All such, thus far, have been, in fact, but spiritualistic gatherings of the most enthusiastic—often fanatical, zealous, and one-sided—conventurers and speculators (some of whom—generally brief and self-imposed leaders—have been very active in the cause, when and so long as an ax of selfish temper might be ground), and not representative bodies of truly representative Spiritualists.

Certainly, the late Chicago convention cannot be consistently claimed as representative of Spiritualism; for whomsoever did or may say it, that body of enthusiasts did take the organization "clean out of Spiritualism." It was not distinctly spiritualistic in its aims and scope.

While it is true, that in former years, two or three of the so-called national conventions were ostensibly made up of "delegates" (the larger proportion of whom were dubbed "delegates," on the way to or at the convention—in the Cleveland convention, a rural district of Michigan was represented by delegates from the city, represented by a world-leader, organized on the "sterer en ster" from Detroit to Cleveland), it is equally as true, that the last two conventions failed to command the respect, or even the ordinary attention, of the great body of Spiritualists of America.

Instead of the recent Chicago convention being composed of persons of opposing opinions upon the so-called Woodhull issue, it was virtually but an afflity impelled gathering of the enthusiastic admirers and disciples of the Woodhull faction or its special dogmas—was to all intents and purposes an out and out Woodhull conclave. Instead of its being a representative Spiritualistic body, as the Woodhull organ endeavours to make it appear, it was—as is 125 to 18—the aggregation of the admirers of the *woman*, and of the dogmas she represents—*Free Love*.

The "organs" of Spiritualism, leading Spiritualists and speakers not wedded to the doctrine or the *woman*, gave it little or no countenance and attention, save upon the matter—"That it is best to let the free lovers run their machine without molestation, have free access to rope, and thus sooner insure the unmistakable tracing of the dividing line between Spiritualism proper and Woodhullism." Although a few earnest opposers of Woodhullism, with intent and hope of wresting the association from the hands of its disciples, or of compromising the vital differences between Spiritualism and distinctive Woodhullism—as well endeavor to run oil and water into composed affiliation—did attend the Chicago gathering. The affirmation that Spiritualists, who are not also Woodhullites, generally, purposefully, avoided representation or attendance upon that (eminently) Woodhull convention, is none the less true.

While it is true that most of the Woodhullites are believers in the fundamental truths of Spiritualism, it does not follow that Spiritualism is responsible for the theories, gnostics, philosophy or distinctive doctrine of Woodhullism.

Spiritualism, if I have rightly interpreted its golden lessons, teaches that law and order are essential to existence—individual, societary or state; that freedom, while it implies the right of the individual to seek profit, pleasure, growth or development—whatever self may need in the healthy exercise of each and every function of being, is ever, by the eternal and divine fiat of nature's complete code, subject and secondary to the superior right of the good, and of the vital needs of society. Hence, that, inasmuch as individual propensity and natural desire is generally blindly selfish, governmental, societary and domestic institutions, regulations and restraint, are essential to the welfare and preservation of societary and individual rights and needs, in the higher and vital realm of such.

Woodhullism, if I can intelligently interpret the tenets that *freedom* is the first and highest endowment of man by nature; that individual right and needs are subject to societary, domestic or governmental rights and requirements. Hence, that these latter have no right to place restraint upon, or to regulate, the tendencies and "legitimate" action of individual propensities, that only the individuals directly involved in the transaction, have any restraining or controlling rights as to the case. But though debared of the right to regulate affiliating causes, government and society have not only the right, but on these fastens a *positive* duty to take the consequences and care of the effects of freedom—individualism's unrestrained action. Are these two postulates assumed by Woodhull philosophers(), consistent, each with the other?

It would seem that if absolute individual freedom is the divine law of nature, it would follow that governments, societary institutions and domestic circles, are but hubs or outreaches upon nature's perverted habits and useless institutions.

It is this special doctrine of the Woodhull: No legal or societary regulation of sexual relations; no restraint, other than a mutual desire and acquiescence of the two individuals primarily involved, and the utter annihilation of the family altar, substituting the state as guardian of all children, infants and youths, asylums, founding hospitals, state universities, etc., which distinctly marks the dividing line between Woodhullism and Spiritualism. And this is a sufficiently clear and vital issue to not only mark well the boundaries, but also to make it plainly though it may be pain-

fully evident, that there is, and must of necessity, a diversing path henceforward, of the forces heretofore acting in distrustful opposition.

No matter, though in nearly all things else—upon many of the reform questions of the day, these two wings of a formerly consolidated army may believe, advocate and teach alike—indeed, nearly all of the reforms, truly such, advocated by the Woodhull, have long been urged by all leading minds among Spiritualistic teachers and expounders—still here, upon this one postulate: That individual right is paramount to collective-societary right, is a too vital, radical and irreconcilable issue to admit of common and united organic effort and contest with what all will acknowledge as a common foe—"Old theology" and the "God in the Constitution" movement.

There is, as to this life, and ever must be, an irreconcilable conflict, between absolute individual freedom, and domestic and societary rights and responsibilities, which will not admit of adjustment between those who champion individual sexual freedom, and those who adhere to the societary right of regulating this, as well as all other departments of human commerce and institutions, for both the common and individual good.

Then, nothing can be more palpable, than that henceforth, a complete division, as to organic or associative effort of Spiritualists, must result. Indeed such is the only practical course in the further, and, let us hope, grander efforts in behalf of truth and wise reform. Nor do I perceive cause for sorrow over the fact. For this division will energize both parties, thrust off the "wet blanket" of Woodhullism, which has hung as a "funeral pall" over the hopes and will of thousands of Spiritualists, who will now act with a movement which shall entirely "wash clean its hands," and heart from the "foul stain" of Woodhullism—unbridled license, gained alone by mutually understood desire, need and consent. And the thus stimulated life and activity—impetus, gained, is true, by both arms, will the more develop the adult, social, the principles which are inspired with the immortal spirit of the infinite Divine; and also hasten the disintegration—death of such as is not realized by the eternal forces of truth.

In such a contest—which must come—who doubts that truth will come uppermost; that the right will prevail? Let each satisfy him or herself as to where the right and duty is, and at once "buckle on the armor" of work. To attempt neutrality will be moral death and worse than treason to the *sacred* needs of humanity.

But, while working as one fully inspired with a consciousness of the divinity of the principles advocated, and of the vital importance of the efforts, no personal abuse; the recounting of personal mishaps, mistakes, or even of willful misdeeds, the result of human weaknesses—who is perfect? "none: no, not one"—need be indulged in—should obtain.

I am well aware that a nearly universal weakness of the human race, *results* to a *lack* of the personal enclosures of the lives of all vocations. And it is also a lamentable and general fact that we are prone to "look for the bad" in our neighbor's, especially in our opponent's enclosures, instead of as we ought—searching, as for "precious jewels," for the good in each individual's life.

While we "spare not," as to the philosophy, principles—issue involved; let us be tolerant, courteous—friendly as to persons—our antagonists. At least, so far as our common human frailties will permit, let us avoid angry discussions, while we unmistakably indicate "the dividing line," add the real vital issues which mark that line and place us in antagonistic array for battle; conscious as we ever ought to be, that truth will prevail, and that error will as certainly "go to the wall."

Emporia, Kyan.

Michigan Free-Lovers.

The official report of the meeting of the State Spiritual Society of Michigan, not having been published, I quote of its doings from the Jackson *Daily Citizen* of Dec. 15th, as follows:

"Resolved, That the virtues of life are never pretensions of show; heretofore that the claim of any Spiritualists by resolutions in convention to a distinguishable purity, is only the despisable cult of phariseism."

If I am correctly informed, the distinguished Rev. Mr. Todd, had charge of the resolutions at the Jackson meeting, as did Rev. D. W. Hall, at Charlotte, six months previous. I now quote from Hull's resolution on "distinguishable purity" passed at the Charlotte meeting, as follows: "That we refer with pride to our moral record before the world." When the resolution (of which this is a part) was under consideration, I simply remarked that it looked like "Phariseism, and voted no; but it passed, and I now went in inquire of these progressive free-lovers" (by a "rule of thumb" in convention) "whether they refer with pride to our moral record before the world." They do not make claim "to a distinguishable purity." If so, do they not admit their own "despicable shift of Phariseism?" If their intention really was to pass a resolution just the reverse of D. W. Hull's, passed at Charlotte, they should have amended his by substituting the word *immoral* for moral, making it read "that we refer with pride to our immoral record before the world." Hull's resolution, thus amended would, just now, be peculiarly applicable, inasmuch as there has been, since the first named meeting, some voluntary records of strikingly immoral "experiences," wherein with evident "bride" Moses, the world-baptist, refers to his fortunate escape from "a living death," by "humbly and prayerfully obeying the law of God" as prompted by his back brain, low down, and Alvin corroborates the claim of "intellectual growth" by this divine service "away from home." I am a firm believer in the doctrine, and my friends who know me best, will say that I will not preach what I dare not practice." With the *holy* husband, male and female, thus on the free-love record; and Mrs. Woodhull being "happy and proud to say to the world that she and Col. B. B. Ward not only accord this mutual happiness in variety, but sit in obtaining it for each other," (see her *Weekly* of May 17th, page 1st), it becomes a military necessity for her to issue from head quarters the order entitled, "principles vs. practice" (see *Weekly* of Nov. 1st), enjoining it upon those who "mutually accept a new declared principle, and thus 'encourage their leaders to reflect upon the right and wrong of their conduct' so they shall not be 'left at the mercy of the enemy to be picked off singly.' And she "would say to all those who have accepted the doctrine of social-freedom to now stand firmly by not only its declarations and advocacy, but to its application to practical life."

This free-love "good time coming," would seem to be almost even at the door, as H. Augusta White declares, "The time will come

when the world will be ashamed it ever imagined a woman could be insulted, or compromised by the pretensions of a private party." Though he stand at her feet, still it is not an insult," for can she not say, "My friend, I can not grant you what you ask." (See *Weekly* of Dec. 20th, page 5.) Seward Mitchell, in *Our Age* (editorially endorsed says, "Any woman has a right to choose the father of her child, and she has a right to choose a different father each time. When this right is relinquished the battle is lost. The world will improve very slowly when a woman is compelled to bear all her children by the same man." Where there is pure, unselfish love, no man will object, or love his wife any the less, because she chooses the father of her child. The pure unselfish man will support his neighbor's child with the same willingness that he would his own."

Give heed, ye officers of the Michigan State "free-love" Society, for unto you, her followers, Victoria doth appeal; and inasmuch as you "endorse all the doctrines," ought ye not to obey all their requirements? and do you, as she does, sue her son? (Col. "live the theory" and "die the实践") and her "almost irreconcilable" son? How is it you live it? "by its application to practical life, swerving neither this way nor that, as the tide of popular opinion swoops down upon you, or are you the moral cowards described by her, "Who, on encountering the enemy's fire, turn and seek safety from these missiles in flight, leaving their leaders to meet the whole fury of the repulse?"

A cruel fate, thus to be left alone, These quoted words are your Victoria's own, Should she vicariously, your-burdened bear, And you, "respectable," evade your share?

In *your personal*, you should live The life of "social-freedom," and thus give Positive, and clear as can be given, That you enjoy on earth, the Woodhull heaven

It is by bearing the Woodhull cross, that you can wear the Woodhull crown; and should you, in future, find it to be a crown of thorns, remember the coronation was your own free act and deed. How apt these Latin words *scilicet discutere arcem*, are to bring to mind the fact, that at the late Battle Creek Meeting, a marriage was solemnized, and when the spiritual Rev. was complimented for pronouncing the parties "man and wife" by authority of law, and not mere "lovers," he then and there declared his belief in "monogamic marriage," and shortly after in the meeting near Brownells Station, supported the motion to adopt, and voted for the following:

"WHEREAS, The monogamic marriage, in its principles, is as we believe, the only institution of marriage that tends to promote good order and good morals in society."

But very soon thereafter gravitated to the secretaryship of the gathering at Chicago. Pope truly says:

"Vice is a monster of so frightful mea, As, to be tamed, needs but to be seen, But seen too oft, familiar with her face, We first endure, then pity, then embrace."

Geo. W. WINSLOW
Kalamazoo, Mich.

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CHICAGO, SATURDAY, FEBRUARY 7, 1874.

If you would Banish Crime and Suffering, Educate the Children.

Two years ago this winter, we published in this paper a series of editorial articles under the general head of "Calamities and Compensations," in which we forcibly advocated compulsory education.

We contended that every child that was born into mortal life, was entitled to be well fed, well clothed, well educated, and should be taught habits of industry and economy. We further showed that, if parents did not perform all of these requirements, government guardians should enforce the performance of that duty under penalty of the custody of such neglected children being removed from them, to the extent of forcing obedience to the law making such necessary provisions for the welfare of the rising generation.

We showed that ample schools and asylums of the most humane character, should be provided at public expense.

We further showed that, by lessening crimes, degradation of character, and taxation for the support of paupers, would be much less than it now is.

By reason of the general diffusion of knowledge among a nation of strong, clean, healthy people, we showed that a power would exist as resultant of such causes, which would cut down the mountains, fill up the valleys, and cause the now waste places to bloom and blossom with fragrance and beauty ineffable.

Our thoughts were scattered broadcast over the land, and we believe that they were well received by our readers.

We think it will be conceded by all who are familiar with the RELIGIO-PHILOSOPHICAL JOURNAL, that during nearly eight years of its existence, it has stood in the front ranks of all genuine reforms. It has been radical in all common-sense movements. It recognizes all good institutions now existing as the result of development of mind, and says to the people save all you have got that is good, ever remembering that goodness is never the less good because it is advocated by those who are full of bigotry and intolerance upon other subjects.

Common school's result from development of mind. The masses have been educated to an appreciation of the wisdom of such institutions within the last half century. How long will it take to make the most benighted, realize that all we claim for the children is a birthright not to be denied nor neglected.

Remember, friends, we entirely divorce all so called religious teachings from the system we recommend.

We do not propose to meddle with religion in the course of training advocated, but leave that entirely to parents and religious teachers of their own predilections.

Hence, at a glance, our readers will see that we recommend a system that not only takes no cognizance of religious matters, but absolutely forbids the subject of religion in any of its multifrom phases of sectarianism from being taught, by word or deed, in the public institutions referred to, and which will be realized in the near future.

As a result, to no little extent, of our series of articles upon the subject now under consideration, the Legislature of this State, is now earnestly considering the subject, and we hope will succeed in inaugurating the movements, to be more fully consummated in future laws, as more mature wisdom may dictate.

The secular press, too, is reflecting the popular movement. We respectfully call the attention of our readers to the following article clippings from the *Chicago Daily Tribune* of January 23d:

COMPULSORY EDUCATION.

On Tuesday last a bill passed one branch of the Illinois Legislature to make education in the primary branches of knowledge compulsory. This matter, which is one of very grave importance, has hardly been made the subject of general discussion. The action of the Legislature, although sudden and unexpected, is commendable, and we think will meet the approval of the people.

The theory of non-interference, strictly carried out, forbids the State to compel the education of its children. Such compulsion is an

infringement of individual liberty. It interferes with some of the closest domestic relations, those between parent and child. By making the neglected to their children the school, it creates it, it increases the number of *main prohibitions*, and so makes the infringement of all laws more common. Moreover, it bears with harshness, in some cases, upon the poor. It deprives them of the earnings of their offspring, and forces them to pay, whenever they can, bills for states and pencils, and stationery and books. These are the main evils of compulsory education, stated fairly and as fully as space permits. We propose to consider them, one by one.

1. The theory of non-interference must yield whenever it comes into conflict with the doctrine of the greatest good of the greatest number. Logically carried out, it would forbid our City Government to dig sewers, to maintain water works, to fix fire limits, to form a fire department. Logically carried out, it would forbid our National Government to carry letters, pay postal money-orders, or coin money. And especially would it forbid the State to impose taxes to support public schools.

2. Any government must somewhat infringe individual liberty. The price of sharing in benefits of society is the surrender of some portion of our rights. How large the portion shall be depends upon expedient, and so, while the fact of compulsory education infringes upon individual liberty, it creates a presumption against it, that presumption has no weight if the expediency of the system is made clear.

3. Present laws interfere (and must do so) with all domestic relations. There is already a mass of legislation on the relations of husband and wife and of parent and child. The law recognizes the rights of a child to food, clothing and shelter. It compels the parent to give him these, but nobody complains against this interference with private concerns. Hereafter, we hope the law of Illinois is to recognize the right of a child to mental as well as physical food. It is a higher right, for its exercise is more beneficial, its neglect more harmful, to the child and the world. If he does not get food for the body, he will die and neither suffer for thereafter himself nor do harm to anybody else. But if his mind alone is starved, he will probably live wretchedly himself and be a thorn in the side of the body politic. As long as society gives a child his rights, the law does not interfere. When he fails to do so, it ought to interfere.

4. While the tendency of all laws which add to the number of *moda prohibita* is undoubtedly toward contempt for law in general, this tendency may be counteracted. In this case it is more than counteracted by the instruction of the law guarantees to all children, for that instruction is the surest preventive of law-breaking.

5. If it is a hardship to the poor man to deprive him of the services of his child, it is a greater hardship to the child to deprive him of education. If some parents are absolutely unable to buy books for their children, means will be found to furnish them, either by private charity or public funds.

Universal education is the basis of popular government. It increases a nation's wealth-producing power. It tends to prevent crime. The first proposition is self-evident. The other are proved by statistics—evidences which cannot be disputed till Horace Spence said that it could be found that nine out of ten convicts were suspenders, and that it would be just to say that suspenders caused crime as that ignorance did. This unworthy quibble has made some converts. A suspender can make no possible impression upon a man's mind. Education must make an impression. It makes the difference between great thoughts and petty ones, or none at all, between lofty aspirations and groveling desires, between a knowledge of the fact that crime injures the criminal more than it does the victim, and ignorance of that fact, and oftentimes between the ability to sublimate knavery and the inability to do so. When, therefore, in the criminal world show, as they do, that the ignorant commit far more crimes in proportion to their numbers than the educated do, we have as certain proof that the power of knowledge extends to the prevention of commission of crime. We have that the sun will rise to-morrow. Since education, then produces these three most valuable results, it is in the highest degree expedient to make education compulsory. The particular law under consideration at Springfield may be faulty, but the principle on which it is founded is manifestly right.

Liberal Sentiment in Chicago.

The great city of Chicago—a city that can sport the biggest fires,—that can most speedily rebuild upon waste places which were made desolate by the destroying element—the only city that can boast of having an independent outspoken newspaper devoted to the *Spiritual Philosophy*, that fearlessly denounces the *free love infamy* as a *bogus*, to be repudiated and scraped off from Spiritualism, even as similar parasites are scraped from the hull of noble ships, may well be proud of the high position she has attained in liberal sentiments, and freedom from that bigotry and superstition so marked in former times.

The leading daily papers are stedding our thunder, and the most eminent Judges of our courts, are delivering lectures, boldly showing the *mythological origin of the religious superstitions*. Philosophical societies are being formed, in which the clergymen and leading members of the different churches unite with the most ultra Liberalists and Spiritualists in search of truth, and to whom, leading minds, like Gerald Massey, the great English Poet and Spiritualist, delivered his most ultra lectures upon the *mythological origin of all religions*, and the *truthfulness of spirit communion*.

Not only this, but the more the bigots howl and attempt to shut the doors against such innovators, the more the flock jump about the church,—sometimes headed by a *pastor* of the church, as a bell weather, seeking new, fresh and green fields, heretofore forbidden and denounced as being infested by wolves and dragons. The theological nursery tales have no longer a terror for even the children of this fast city.

How is all this to be accounted for? Is the natural inquiry. It is plain enough, the RELIGIO-PHILOSOPHICAL JOURNAL is

conducting with great ability. Invaluable to Spiritualists and Liberalists.—*Advocate*, Elgin, Ill.

The RELIGIO-PHILOSOPHICAL JOURNAL is the ablest advocate of Spiritualism ever published.—*Northern Granger*, St. Charles, Ill.

"A publication well worth reading, whether one believes in what it advocates, or not." *Patriot*, Chariton, Iowa.

"Many of our readers are quite liberal in sentiment, and wish to read all sides of every

in the city where it had its inception, but its invigorating life-element is felt everywhere. For evidence of this statement, read the voices from the people published in each issue. Never before was there such rush for any paper published on earth! It is the only paper that presents the *Philosophy of Life*, uncontaminated by senseless jargon,—from the "saving ordinance" of religion, down to the lowest dregs of sensualism, in the nature of so-called "elixir of life" of the "social freedom" infamy.

It boldly denounces all religious flummery, and the wishy-washy theories based upon the passions, as unworthy of respect, further than to show, like landmarks the devious labyrinthine paths that the world has trod, in its onward progress towards the close of the nineteenth century.

But of the progress in thought in our noble city we were speaking. Our readers will remember that Judge Booth delivered a lecture upon "Inspiration" before the "Philosophical Society" which with Gerald Massey's lecture upon "Why don't God kill the Devil," aroused the ire of the puny whistlers of the Methodist and other "evangelical churches"—the effects of all which, for good, however, will be seen by reading the following which we extract from the *Chicago Sunday Times*:

JUDGE BOOTH VINDICATED.

Now let *The Christian Advocate* buckle on its armor, and *The Interior* grasp its *sabre dem pro*. For *The All* and has had the hardihood to come right out and say Judge Booth is a worse than a Presbyterian preacher, and even intimated that he did about the square thing in knocking down the head of the lecherous old curmudgeon of the Old Testament. This will read *The Alliance* out of the close communion of the elect, but will make it well come to thousands still in the church, who are trying to stay in it, if it can be made compatible with their own views of common sense. *The Alliance* says:

"A few weeks ago, the Hon. Henry Booth read a paper before the Philosophical society, on "Inspiration." The general scope of the argument was in favor of inspiration of some kind, and in its special application to the Old Testament, admitted that Moses could have received the idea of one God only "by a high and lofty inspiration," but claimed that this inspiration was not *verbal*, that is, every word of the whole record is not inspired, but portion of it must be regarded as of human origin. In support of this position, the Judge pointed out several instances where he thought the statements were unworthy of the divine mind. The most prominent occurrence mentioned being the destruction of Sodom. In reference to the Biblical account of that event, after referring to *the interior* between Abraham and the Lord, the Judge said: "Now when we reflect that the chief interpolator in the extraordinary dialogue is supposed to be the Infinite One, Creator and Sustainer, not only of this little speck of earth, but of the universe, and that those wicked Sodomites were dependent on him for each vital breath, and that not only must the number of righteous dwellers in that city have been known to him, but even the number of the hairs of the heads of both righteous and wicked, we are compelled to the conclusion, that whatever moral may have been designed to be taught by this narrative, the facts there related can not possibly be accepted as literally true." For these, and similar utterances, the Judge has been proclaimed to the world by the religious press as an infidel, the Philosophical Society has been blamed, and the trustees of the Methodist block censured for permitting such detestable in their rooms. The Clergy and the Christian public have been a little exercised over the event and *The Interior* has waxed warm, calling upon the whole Methodist church to take down its banners, or stop such proceedings. "Scarcely has the smoke of this little battle blown away, when another and more remarkable discourse is delivered. This time it is not a judge who speaks, nor is it in the Philosophical society, nor in the Methodist block. This time it is a Presbyterian divine, who preaches in a Presbyterian church, and the Sabbath day, namely, the R-v. Dr. McKaig, pastor of the Ninth church, in this city. In a sermon preached a week ago last Sabbath, and from the very same text on which we have quoted Judge Booth, after some beautiful allusions to the mythical writings of the Oriental countries, and the "manner" in which we must interpret them, he said: "My text comes from the story in the Bible that relates to the last judgment, and we shall find ourselves involved in a trouble, that will be inexplicable. That God did ever actually rain brimstone and fire out of heaven upon the devout citizens of the plain, and did actually turn a poor woman running for her life into a pillar of salt for being curious enough to glance over her shoulder to see the fearful storm that was falling on her once pleasant home and dear neighbors, would be simply ridiculous and absurd. We must find a more rational application of such marvels or make the Bible a scandal and an offense to many pure and thoughtful minds. One explanation of this story, and most likely the true one, is that some terrible earthquake, caused by a volcanic disturbance, sunk those cities of the plain, just as other cities in a similar way have been overwhelmed since, and as the timid and superstitious mind of the people in that era may have been led to believe, such even as direct visitations of God, it was very natural when the fast was handed down orally from father to son for many generations for the rest of the mythological garbure to gather around it."

"It is not strong language that can be found in Judge Booth's paper? Would it not be well for *The Interior* to take some interior observations? How about the "banners," brother? And will the religious press hasten to inform the world that Dr. McKaig is an infidel?"

The Press Echoes the Voice of the People.

ENCOMIUMS FROM ALL QUARTERS.—A NEW SPECIMEN EXTRACTS.

"The RELIGIO-PHILOSOPHICAL JOURNAL is a paper of great value, all who take an interest in Spiritualism.—*Dubuque (Iowa) Times*.

"The RELIGIO-PHILOSOPHICAL JOURNAL is conducted with great ability. Invaluable to Spiritualists and Liberalists.—*Advocate*, Elgin, Ill.

"The RELIGIO-PHILOSOPHICAL JOURNAL is the ablest advocate of Spiritualism ever published.—*Northern Granger*, St. Charles, Ill.

"A publication well worth reading, whether one believes in what it advocates, or not." *Patriot*, Chariton, Iowa.

"Many of our readers are quite liberal in sentiment, and wish to read all sides of every

question. Just here we would recommend the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. It treats on religion, Spiritualism, etc. It is an elegantly printed paper, and those who command reading it, will always want it." *Weekly Courant*, Columbia, Pa.

"Those who have a desire to see the paper, should now send for it.—*Gazette*, Onawa, Iowa.

"It asserts that it holds, in common with nearly the entire mass of Spiritualists, no fellowship with the so-called "social freedom" movement. Exposes fraud and deception." *Sunday Journal*, Toledo, Ohio.

"A paper second to none in the country in the field of Spiritualism and Materialism." *Truth Seeker*, New York city.

"A rare chance, the RELIGIO-PHILOSOPHICAL JOURNAL is the best exponent of Spiritualism, is now offered three months to new subscribers for 25 cents. Have you a friend to whom you wish to present the beautiful truths of the "New Philosophy," send them the JOURNAL. Subscriptions sent from this office free of postage for two weeks. Pass in the names—*John*, Bedford, Southard.

"The investigating mind will find this journal a candid exponent of new truths and general reform." *Mountain Messenger*, Downsville, California.

"Well worth reading." *Banner*, Brownsburg, Indiana.

"Readers disposed to investigate Spiritualism, will be interested in the RELIGIO-PHILOSOPHICAL JOURNAL." *Times*, Fulton, N. Y.

"We see the publisher is now offering it for three months for 25 cents, which is certainly less than first cost of the white paper. Those who would like to see it, should now send for it." *Democrat*, Belleville, Ill.

"The firm stand it takes upon reform, is to be commended." *Fire-side Friend*, Chicago.

"We might extend this list of exponents indefinitely, but the few here given will show that the JOURNAL is appreciated among those who make the study of newspapers a business. To all our editorial friends who have noticed or criticized the JOURNAL, we again return our thanks for their fair and candid treatment.

Another Haunted House.

The Western Christian Advocate, an intensely religious paper, says, "There has been a fearful dearth of haunted houses for the last few months; but at last the business has been resumed. A case comes to us now which, as usual, is vouchsafed by the man of undoubted veracity, and therefore can not be questioned by anybody. The house is in Springvale, near Portland, in Maine, and years ago a peddler is said to have been slain there for his money. It is strange—*Wander* from the recital for a moment—how many peddlers have been slain in this way, and what a commendable determination they exhibit after death to revenge themselves for their murder, by diabolical groans and groanings by moonlight! Well, as we were saying, the peddler mysteriously disappeared, and since that time no family has been able to live in the house. A few nights ago some young men attempted to stay there, but were compelled to beat a disgraceful retreat before morning, and now offer \$10 to any one who will spend the night there. Mr. Bodwell, who has twice been a tenant of the house, and who states that he is not a Spiritualist, and has no theory regarding the case, says that he was more annoyed by the tumult in the house than by the specters, though the latter were frequently seen. 'One night,' says Mr. Bodwell, 'I saw standing beside me a woman's figure, clad in night clothes. I reached my hand out to touch it, but it vanished.' Mr. B.'s boarders also witnessed these strange sights and left, and finally he was compelled to abandon the house himself. It is now in order to hear from other parts of the country!"

Of course, this intelligent organ of the Methodist Church, makes no attempt to define the cause of the disturbance, but tacitly admits that the statements of those who witnessed the phenomenon are correct. It is really wonderful that the Devil was not brought forth as the originator, and a thrade of abuse heaped upon his sacred head. Since Gerald Massey came here and disposed of his lordship, the various churches have not directed their attention to him much.

Prof. Agassiz—His Methods of Work.

A correspondent in the N. Y. Tribune gives many interesting items in connection with the late Prof. Agassiz. According to its statement he was always indifferent to money where science was concerned. He spent lavishly whenever he could get it, often for things which would not make *show* for the public, but which were invaluable for the pursuit of scientific truth. He was not a business man nor a financier. If he wanted money for his museum he would appeal to his friends and the public, and was sure to get it. Then he would spend it rapidly for collections or improvements, confident that he could get more when he needed it.

He was also singularly unmethodical in his habits. Men who live and work by the rule would be puzzled to understand how Agassiz managed to do so much without these helps. He lived and worked by inspiration. If he was suddenly seized with an interest in some scientific inquiry, he would pursue it at once, putting by other work in which he had just fairly started. "I always like to take advantage of my productive moods," he said to the Tribune correspondent. Thus often he had several iron in the fire, only one of which might ultimately be finished. Probably he saw that the last iron promised to work up better than the first. He never could be made to work like a machine, turning out a definite quantity at regular intervals. He never felt bound to regard the rule that you must finish one thing before you begin another, so emphatically presented in the old school-books. His was a method of working which would be ruinous to any man who had not his wonderful faculties, his far-sight and insight. With

his great logical brain and his marvelous powers of observation, there was united a certain telescopic intuition which made his view of probabilities something more than a guess.

The Western Rural.

The above named agricultural and horticultural paper is a family eight page weekly, of mammoth size, that always keeps up with the times, in laying before its readers all that is valuable in agriculture, horticulture, agricultural chemistry, and the mechanic arts, applicable to husbandry.

The Rural's department editors and correspondents are practical men in husbandry. The stock growers consult the columns of that paper with full assurance that its statements are reliable.

Mr. H. N. F. Lewis, its proprietor and editor-in-chief, is a wide-awake man, who spares no pains to place before his many thousands of patrons a paper that has only to be seen and read to be admired. Thousands of western farmers would feel lost without its weekly visits.

Regular Terms \$2.50 a year. Address H. N. F. Lewis, publisher, Chicago.

The Western Rural, the great leading popular Rural and Family Weekly of the West, \$2.50 per year,) and the Young Folks' Rural, one of the "handsomest and best" Young People's monthly in America, (\$1.50 per year), constituting a splendid supply of interesting, educational, and valuable matter—and, in addition, two lovely landscape chromos, 6x84, entitled, "Morning on the Mississippi," and "Sunset on the Sierras," (mounted, varnished, and postpaid)—all for only \$2. Direct as above.

Algoma, Iowa.

The above named prospective Railroad Center and fine inland city proposes to have water supply on an improved plan, a plan that will yield a never-failing supply and convey the water to the upper stories of the buildings.

This is a sensible move, and bespeaks commendable enterprise on the part of the proprietors of the new embryo city.

People desiring to move to Iowa, should not overlook this new point, which possesses such natural pretences of success.

Bangs Children.

The BANGS CHILDREN hold seances for physical manifestations on Sunday and Wednesday evenings, at No. 435 West Van Buren st.

Bastian and Taylor.

These renowned mediums are still at our rooms, convincing all who visit them that there is a reality in Spirit-communication.

Mrs. J. R. ROBINSON, No. 240 Wabash av., is a good test medium.

F. B. HUTCHINS, of Davis, Ill., says that a lecture is needed in his section.

E. H. STEVENS, a clairvoyant, says that the interior of the earth is a "hollow sphere," he having had a clairvoyant view thereof.

Our friend, A. J. BOYER, is publishing a neat little paper, called "The Homestead," at Orland, California.

Every lady will be interested in the advertisement of the Star Tucker, in our advertising columns.

Read the *Diakka*, and learn that there are always two sides to every question.

GERALD MASSEY will lecture in this city on the 3d and 4th Sundays of February. He will also deliver two lectures during the week evenings between.

B. F. UNDERWOOD's lecture before the Free Religious Society was well attended. His lectures always create a deep interest.

THE MAGNETIC and Electric Powders, prepared by Hull & Chamberlain, are steadily growing in public favor, as their merits become better known.

BRO. H. G. ANDERSON sends us thirty new subscribers from Mauston, Wis. He and all others who make efforts to extend the circulation of the JOURNAL have our sincere thanks.

BE PATIENT, friends, it takes two weeks from the time subscriptions come in to get names on to the printed mail list, ready to go to new subscribers. All will get them for three months, and no back numbers.

DR. MAXWELL continues to answer questions and describe spirits before the First Spiritual Society, at Grow's Opera-House. His efforts are appreciated by those who assemble to hear him. His response to inquires manifests a deep wisdom and foresight.

D. P. KAYNER, M.D., of St. Charles, Ill., will attend funerals or make engagements to lecture during the present Winter within one hundred miles of St. Charles. He is a clear, forcible and logical speaker and an excellent clairvoyant. Let the friends keep him employed and see that he is well remunerated.

THE Scandinavian Free Thinkers' Association, of Chicago, will celebrate the birthday of Thomas Paine, on the 29th of January, at Aurora Hall, corner of Milwaukee avenue and Second street. Speeches delivered in English, German and Scandinavian languages. After the speeches, a theatrical performance consisting of a Prologue and "The Old Adam," a comedy especially written for this evening, by Marc Thrane. The evening to be concluded with a *happening*.</p

New York Department.

E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 457 Fourth Avenue, by Dr. Babbitt.

The New York Eclectic Medical College.

This Institution seems to be outstripping the others in its progressive spirit. I have just been listening to a masterly course of lectures on Anthropology, Psychology, Physiometry, Physiology, etc., by Dr. Buchanan, now of the Boston University. Dr. Buchanan, it may be remembered, first developed and named the science of Psychometry. He had the students get into an impressionable condition and hold in their hands an enclosed paper saturated with the tincture of hashish, and knowing what it was. A majority of them could explain its leading qualities and its effect on their own systems, while two ladies were put to sleep by it. He went more philosophically into craniology than the phrenologists themselves, and pointed out the exact portion near the front and top side brain which takes cognizance of spiritual impressions. During the excitement here some time ago, when the sacred *serum* attempted to expose our mediums, the opponents of Spiritualism denied that Dr. Buchanan was a Spiritualist. He not only is a Spiritualist, but dares to talk it out in his lectures before medical colleges, and show the philosophy of it in a most conclusive way. He shows that the soul and body must be studied together, and that psychology and physiology are indissolubly interwoven. All systems of mental and physical science must yet be modified or revolutionized by his philosophy. Some of his richest ideas, including some maps of the human system, I have incorporated with my new "Health Guide," and these alone are worth more than the dollar charged. I am making my work more complete than I at first intended, and must ask the indulgence of my numerous subscribers for two or three weeks yet.

THE NEW YORK LECTURES.

Mr. Lyman C. Howe has been speaking very successfully here during December and January, and is to speak for us during March. Mrs. Townsend, said to be a fine speaker, is to supply our rostrum during February. Our Lyceum is highly interesting, and is held at 2:30 p. m., each Sunday. Lectures at 10:30 and 7:30.

SCIENCE AND SPIRITUALISM

The following article I quote from an editorial in the *New York Tribune* of Jan. 17th, with reference to Prof. Crookes, editor of the London Quarterly Journal of Science; also of the *Chemical News*, the leading chemical journal of Great Britain. The readers of the *Journal* are well posted as to his great scientific attainments. The scientists in spite of their lack of the intuitive and spiritual discernment by which they seem to be remarkable, are inevitably led to the wonderful phenomena which are taking place in all directions, when they become daring enough to investigate thoroughly, and then to admit before the world the results of their investigation. Only the heroic will do this in the face of the snobs of their co-workers:

SPIRITUAL PHENOMENA.

We present this morning an abstract of a remarkable article in the London *Quarterly Journal of Science*, advance sheets of which have been put at our disposal. The writer of the article is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physicist of high reputation. He has devoted several years to a careful scientific investigation of the so-called phenomena of Spiritualism, as presented especially by Mr. D. H. Home and Miss Kate Fox, and he writes of them in the calm, critical manner that we should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion, we can hardly doubt. For Mr. Crookes, though he shows none of the triumphs of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad day light, under conditions of his own choosing, and under the careful scrutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the air, and goblets, card-plates, dinner tables, and other solid objects dancing through space, as if the law of gravity had been repealed; when he describes a "self-luminous-cloud" that plucked a heliotrope blossom and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor,—we can not help listening to him with a certain sort of amazed respect, for we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

Spirit Photographs.

BRO. JONES: I address you as one of the great brotherhood of man, but not as a brother in Spiritualism, and though not a believer, I wish to state a circumstance that came under my own observation, and occurred in the city of Guttenberg, Clayton county, Iowa. Some time in the winter of 1870, I was in a photograph gallery at the above place, and a German lady came in, by the name of Mrs. Winer, the wife of a merchant residing there. She had a photograph of her father, who was at that time in Germany. Mr. Dwight if he could take her a picture from his told her he could, but that he could not promise her a very good one. She left the photograph and went home. Mr. Dwight then took a copy in my presence, as I had a curiosity to see how a photograph taken in that way would compare with the original. After coming out of his dark room, into the light, to look at his picture, his countenance turned deathly pale, and I became excited and alarmed. I approached him, asking him what was wrong. He was so terribly excited that he could not speak. He handed me the picture, just taken, and sat down. On each side, and behind the man, and in the rear, looking over his shoulder, were two children, as plainly visible as the man himself. Mrs. Winer immediately recognized the two strange heads as her two brothers, who had died in Germany before she left.

You will, perhaps, call this manifestation Spiritualism. If you do, I can neither admit or deny it. I could not admit it for the reason that this is the only mysterious thing that I ever witnessed, and this is not sufficient to convert me to so strange a doctrine as Spiritualism. I could not deny it, because I have the testimony of men that they have witnessed stranger things than the spirit photograph, and I have among my own acquaintance, men possessed of a high order of intelligence, upright and honorable, in all the walks of life, who have spent time in investigating this Modern Spiritualism, com-

mencing their research as sceptics, and after a careful investigation, have become converts to this doctrine. I ask myself, are those men trying to deceive me? Are those able writers, A. J. Davis, Robt. Dale Owen, Wm. Denton and others, trying to deceive their fellow men? If all this is false, what evidence have I that Solomon reigned in all his glory, or that the half had not been told to the queen of Sheba? What evidence have I that Jesus of Nazareth lived upon this earth in the form of a person called man? What better evidence have I that Mark Anthony pronounced that masterly oration at the death of Caesar, which placed him at the head of the Roman empire? What better evidence have I that Harvey was? What evidence have I that Socrates spent his life in teaching philosophy, and lost it in defense of the truths that he uttered? What evidence have I that Napoleon the 1st, lived in Europe, and from a little corporal rose to be one of the greatest military commanders of ancient or modern times, and the most powerful sovereign of his day, who distributed kingdoms and empires to his relatives and favorites, as though they were nothing but titular titles of the chess board? What evidence have I that Calvin, the great reformer, caused Servetus to be burnt at the stake, merely because they could not interpret the same Bible alike? What evidence have I that 397 years after Christ, an infallible council met at Carthage, convened by the authority of an infallible pope, Innocent the 1st, and there gave to the world an infallible Bible, and that because all men could not think alike and because ordained ministers of Christ, could not interpret this Bible alike, we had the Spanish inquisition, and the Society of St. Bartholomew, and on account Christian fought Christian until nearly a million of them were destroyed, and over thirty thousand of whom were burnt at the stake, whose shrieks and walls were music to the ears of the ministers of that infallible Bible?

Bro. Jones, you have got so far along with your Spiritualism, that you must take a bold stand and proclaim to the world, that far back in the night of time, men were greater lovers of truth than at this present advanced and boastfully progressive age of steam, lightning and printing presses. I ask myself, is it not time to put down the common school system and the education of the masses, and go back penitentially into the bosom of that church who alone can furnish us with Spiritual miracles, if we must have them?—the bosom of that church whose regularly ordained ministers alone are commissioned from the throne of God to distribute miracles among the children of men? We must proclaim that Christianity is not progressive, or Spiritualism is true. We as Christians must stand on miracles.

Yours truly,

J. TURNER.

Spiritual Manifestation at Dartmouth.

[From the Halifax (Canada) Express.]

For some days past rumors have been in circulation of spiritual manifestations witnessed by persons living in the vicinity of Taft's Cove, which is some three miles outside of Dartmouth. The reports at last assumed such an importance that one of our reporters, whose faith in spirits of any kind is not very strong, decided to interview the people, and see what the story amounted to. The person whom he interviewed appeared to be intelligent, and not over inclined to believe in ghosts. Their narrative is in substance as follows: About four months ago, "Agnes," wife of Briton McCabe, and daughter of Mrs. Barnstead, died, and was, of course, buried. She and her husband lived some twelve miles from Dartmouth, on the Windsor Road, and before she died she was, at her own request, removed to her mother's house, at Taft's Cove. There she died; was laid out by a Mrs. Gay; and was buried in the rural churchyard near by. On Friday the 12th inst., Mrs. Gay was sent for by Mrs. Barnstead, mother of the deceased woman, and upon going over she was somewhat startled at being informed that "Agnes had come back," a statement which Mrs. B. proceeded to explain by stating that for some days previous herself and the other inmates of the house had heard mysterious rappings in different parts of the premises; that they attributed the noises to a mischievous young girl who lived with them; but that they had that morning been satisfied that such was not the cause, for she and the rest had distinctly heard the voice of her dead daughter Agnes. They were, the old lady said, all gathered in the room, when the mysterious rapping was heard, and afterward the voice of Agnes was heard exclaiming, in low tones, "Mother, Mother, Mother." Though all were startled, the mother answered the voice, asking what was wanted. The voice replied:

"I am a spirit; I have been sent to you all. I was精神 alive, and was woken by a spirit. I died for two days after I awoke, and forced the end of my coffin.

Then the voice sang three verses from three different hymns, familiar to the family; and in reply to some questions again addressed them. They asked would they dig her up; the reply was, "I am dead now, and my soul is full of glory." They asked what caused her death, and the voice made a reply which at present it would not be judicious, perhaps, to make public. (It may be stated that the doctor attributed the woman's death to a wasting of the system.) Some one then sent for a brother of the deceased woman, and he, on coming, heard the familiar voice. Upon the circumstances being stated to him he said "Agnes, do you want to see me?" And then he saw what appeared to him to be his sister's eyes, now past him, and felt a hand softly touch his face. At this juncture Mrs. Gay was sent for, and she heard the voice address some of the members of the family by name, and heard a rapping on the floor near her feet. Then the voice said: "I am going now, and will not come again until the last day; and that will be soon." After that the noises ceased, and since then there has been nothing seen or heard. As before stated, the people from whom these particulars were obtained are intelligent, and do not appear to be at all superstitious. The suspected and mischievous girl was made to stand quietly by during the seance, with her hands folded, and was watched. So they have no doubt that she at least had no hand in the manifestation. The family do not appear at all alarmed, and not afraid of ghosts in ordinary; but have an abiding faith that the spirit of their departed friend and relative has been with them. They will tell their story straightforward, and express their willingness to testify under oath to all they have said. It is talked of to exhaust the matter, but the moral force of the deceased has not yet been demonstrated with such skill that it does not seem probable that any action will be taken in the matter. At the time of her death Mrs. McCabe was in her 27th year. She has no children, an infant born about two months previous to her death having died when a week old.

Yours, etc.,

W. H. C. TOWER.

REAGAN, N. Y.—H. C. Tower writes.—I take this opportunity to say, God bless you for the noble stand you have taken against this damnable Moses-Woodhull infamy, and in favor of truth and purity.

GARDEN CITY, MINN.—R. H. Thurston writes.—I would just say in reference to the Moses-Woodhull, that I consider them and all others who advocate their peculiar views on the social question, very unfortunate.

PEWAMO, MICH.—Bella Ostrom writes.—I think the *Journal* the purest and best paper in the Union. I would like to see it in every place to place it in the hands of every one that is old enough to read and understand.

GERALD MASSEY.

OPINIONS OF THE BRITISH PRESS.

Never have lectures given more delight and satisfaction than those of Gerald Massey.—*Newcastle Chronicle*.

They are full of beautiful gems exquisitely set.—*Harvard Mercury*.

At the close of the lecture, which was throughout a poem, the audience broke up with praises of the Poet-Lecturer on their lips. Never was lecturer more successful.—*Advertiser*.

All who were there thoroughly enjoyed the hour and a half with a wit and poet. The opening of his lecture was marked by such an incessant play and sparkle of puns and other witcisms as to suggest that the spirit of Hood was present in person. A lecture more humorous, more pathetic, more exhaustive, more interesting or delightful, was perhaps never delivered.—*Gloucester Journal*.

His lecture was full of beauty and power.—*Plymouth Mail*.

A splendid prose Epic.—*Bristol Daily Post*

Full of gorgeous pictures, with a quiet vein of humor running through it.—*Greenock Telegraph*.

From the opening sentence till the peroration, the attention of the hearer never flagged for a moment.—*Dundee Courier*.

Mr. Massey's style is characterized by successive alternations of playful wit and truthful earnestness that make his success with an audience no matter of success.—*Toronto Mail*.

No State Church.

We expect to be able to chronicle the speedy passage of a bill, admitting to the penal institutions of Illinois, the clergyman of all denominations, whether they be Catholic, Protestant, Liberal or Jew. There is no State Church in this country. The Constitution expressly forbids the cramming down in one man's throat the religion of any other man. If any of the prisoners at Joliet desire the ministrations of a Catholic clergyman, a Catholic clergyman they should have. If they desire a Baptist clergyman, a Baptist clergyman they should have. Doubtless they would be better pleased with a Baptist clergyman than a Baptist physician. Immersion, if undertaken at all, would be more favorably regarded by the prisoners if administered as a religious, than as a medical specific. Seriously, however, there is no doubt the the public feeling in this regard. Let us do all we can to recognize of any particular religion at Joliet, and the unrestricted opening of the doors to the representatives of all the sects who have sufficient interest in the salvation of the souls of the prisoners to be willing to labor to that end.

Voices from the People.

ALMOND, KAN.—John Wilcox writes.—Let us arise and shake off Moses-Woodhullism.

VERNON CENTER, KY.—J. W. Jaynes writes.—The dear old *JOURNAL* is a welcome visitor in our place every week, I could not do without.

FT. PLAIN, N. Y.—M. Potter writes.—I can not give up a paper so devoted to truth, justice and purity as the *JOURNAL*.

CLINTON, WIS.—S. W. Wooster writes.—We wish to commend you in the course your *JOURNAL* is taking in the Woodhull master.

WATERVILLE, MINN.—J. D. Hauk writes.—I herewith renew my subscription to your noble old *JOURNAL*, the best paper I ever read.

LUDINGTON, MICH.—K. Knight writes.—Set me down as a life-subscriber, if the *JOURNAL* continues on the platform that it now stands.

PANA, ILL.—A. J. Kerney writes.—I am well pleased with the bold and decided stand you have taken against free-love.

ODIN, ILL.—A. J. Howard writes.—We would like very much for a good and true medium and lecture to give us a call.

FRANKFORT, KY.—O. S. Wallcut writes.—All our spiritual friends here, like myself, congratulate you in the stand you have taken in regard to Woodhullism.

MENTON, O.—W. Hamilton writes.—I am well pleased with the principles advocated by the dear old *JOURNAL*. Long may it wave its good banner.

WICHITA, KAN.—S. W. Richmond writes.—I send you another list of twenty subscribers to the *RELIGIO-PHILOSOPHICAL JOURNAL*, making forty-one that I have been enabled to send you.

DELANO, KAN.—S. W. Richmond writes.—I have procured you twenty-one subscribers, and what is noticeable, is, they are nearly all men of more than ordinary intellect.

OLIN, IA.—D. R. Carpenter writes.—I subscribe for your paper because you have taken the stand that you have in opposition to free lust.

JEFFERSON, ILL.—Horace Hurd writes.—I have a brother that has heretofore opposed Spiritualism. He now says that his deceased wife comes to him in dreams and talks to him.

OSCEOLA, ILL.—John Chaney writes.—Your course in reference to the Woodhull doctrine is making you hundreds of friends in Iowa, among true Spiritualists.

YORKVILLE, ILL.—D. L. Johnson writes.—I like your paper and welcome it if every week as a good visitor and think it is doing a great amount of good.

BRADLEY, ME.—Maria M. Rowe writes.—On Bro. Jones, in the good work. All good men and women will bless you for the stand you have taken, bold and fearless, aginst those social free-lusters.

ZENEDALE, KAN.—Mrs. C. H. Lewis writes.—We have joined the army that is fighting against licentiousness and error, and with Bro. S. J. Jones for our captain, we are sure to come of victorious.

HALSEY VALLEY, N. Y.—A. C. S. writes.—I like the way you handle the Woodhullites. They have taken themselves clean out of Spiritualism. The Harmonious Philosophy will now take a healthy.

ALGONAC.—Orrie Rathbun writes.—In conclusion I will say that I heartily endorse the course you have taken against the Woodhull infamy. I have no love of any Spiritualism in my immediate vicinity but does the same.

BIGGSVILLE, ILL.—J. M. Milliken writes.—I am a subscriber to your paper for two years, and have no doubt that it is the best paper in the state.

MAXFIELD, N. Y.—H. C. Tower writes.—I take this opportunity to say, God bless you for the noble stand you have taken against this damnable Moses-Woodhull infamy, and in favor of truth and purity.

GARDEN CITY, MINN.—R. H. Thurston writes.—I would just say in reference to the Moses-Woodhull, that I consider them and all others who advocate their peculiar views on the social question, very unfortunate.

PEWAMO, MICH.—Bella Ostrom writes.—I think the *Journal* the purest and best paper in the Union. I would like to see it in every place to place it in the hands of every one that is old enough to read and understand.

ESPERANCE, N. Y.—C. Woolson writes.—I am trying to investigate truth and am glad to find your columns so well adapted to the cause.

HAMMONTON, N. J.—A. J. King writes.—Your very liberal terms ought to secure a very wide circulation to the only Spiritual paper that condemns the social inquiry doctrines of the Halls, etc.

NORTH-WEST. O.—John Morgan writes.—I do not feel satisfied to lay by my pen until I return you all those who pay. *Advertiser* stand and stand by the truth.

UNITY, N. H.—J. M. Perkins writes.—Thinking that the *RELIGIO-PHILOSOPHICAL JOURNAL* is entitled to a large circulation in New England, I have obtained five names besides my own subscribers for the term of three months.

We hope to see the *JOURNAL* falling like snowflakes in November into the hands of New England Spiritualists. Our paper differs so widely from other Spiritual papers that all have but read it to approve of its philosophy.—ED. JOURNAL.

CLEVELAND, O.—Thomas Arnold writes.—It does my very soul good to contemplate the stand you have taken upon this social question; it is a question that should be met boldly and manfully and known to all better one could do to do it justly.

BYRON, MICH.—Mrs. M. C. Gale writes.—We wish to say through the columns of your paper, that the Spiritualists here having organized under the head of the First Society of Spiritualists of Byron, would be pleased to have lectures and meetings given us.

SWANTON, O.—Mary Brown writes.—Advertising in the *JOURNAL* is a great service to us all, and we only desire that as much as possible should be done with it, particularly with the great and well-known names of many gifted ones, and opening up such wide fields for investigation.

CHESAPEAKE, O.—J. Fitzpatrick writes.—We meet here with great opposition from the church members. They say all manner of hard things against us; even if we distribute a few sacks of flour to the poor, they say it is a gift from the devil.

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Little Bouquet.

We have received several letters of inquiry from six

RELIGIO PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

DEVOTED TO ROMANCE, AND GENERAL REFORM.

THE ARTS AND SCIENCES, LITERATURE

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 14, 1874.

NO. 22.

\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES EIGHT CENTS.

LUCILLE OF PARADISE.

BY EMMA TUTTLE.

One of earth's early dead leaned out,
From the calm depths of heaven;
Her soul was like the silver light,
Which sheens a Summer even;
So brightly pure and full of peace,
A life on high had given.

A bunch of roses pink and white,
Below her glistening throat,
Fastened the loose folds of her robe,
Which always seemed to float.
A silvery harp was in her hand,
Which gave no music note.

But traced upon the slender frame,
In lucent flowerly hues,
I saw the fair young angel's name—
"Lucille of Paradise,"
A thousand tender mysteries
Seemed sleeping in her eyes.

Dim shadows of strange days since death,
Trembling with sweet surprise,
How strange at first Heaven's mysteries
Swept past her timid eyes,
And when saints paused to speak to her,
She could not make replies.

It cost her something just to tell
The holy ones her name,
Or how some woe or weal befel,
Which was the why she came.
She hoped, she tried, to love "Christ well,"
And should not meet God's blame.

She ventured in a mournful way—
It was too soon for her.

To leave the fair earth and her home,
Where all who loved her were,
She was unschooled, and who would be,
Wisdom's interpreter?

Her music was just begun—
She could not sing well yet;
All things which she had tried to learn,
Were thick with errors set;
She hoped in needful charity,
The saints would not forget.

And when the angels roundabout,
Came near like loving friends,
Explaining how in Heaven's bright lands,
Our study never ends,
But nearer unto perfectness,
Each year the spirit tends.

And she should learn all God's great truths,
All beauteous things and sweet,
Until her life was rich and strong,
And splendidly complete,
She should walk heart to heart with Gods,
Not kneel about their feet.

So it was after many years,
Of holy life on high,
That, meltingly as in fair dreams,
I saw her in the sky.
Oh! wist there such a blessed fate
For all who early die?

Berlin Heights, Ohio.

FLOODWOOD.

The Electric Motor—A New Christ—Choosing a Father—Physical Manifestations—Sundry Absurd Schemes of Visionary Agitators.

LETTER FROM J. L. POTTER.

BRO. JONES—Twenty-six years ago, the 31st day of March, '74, Spiritualism opened my eyes to the fact, "That there were more things in heaven and earth than had been dreamed of in our philosophy." In the years that have rolled by, I have learned that Spiritualists are the most active people that ever lived, at least, in the land of boulding and ease. That man may get a view of some of the ancient relics and modern improvements, allow me space to state that, soon after the doctrine had been proclaimed, and some had said, I believe that spirits can, and do, return to earth, J. M. Spear, an inspired disciple appointed, as gave Spiritualism to certain people that were at work in spreading the doctrine of the second great revelation to man. It was also stated that another Christ was to be born. An Electric Motor was brought forth, whose existence ended in a mill pond, but the Christ has not as yet been born.

After the Christ excitement had somewhat subsided, and people were plodding their way along after the good old way, Mrs. Julia Branch scared us nearly out of our wits, by saying at the Rutland, Vermont, convention, in the Summer of '78, "that every woman has a right to say who is the father of her child, shall be (providing she is not too old to bear a child). This frightened the conservatives old ladies nearly to death; they were afraid that all the girls would set to coaxing the men into immoral acts. The innocent men's courage rose to blood heat, as they looked forward to the day when they would be called upon to father some fair one's child, and feel it was a God-given right. "As the fairest flowers fade the soonest," so the fine spun theories of ages die in young born.

Thus many a poor fellow that heard her statement, has lost faith in the theory, for no child as yet had to cry, "Behold my dad." Universal equilibrium being again established, speakers were multiplying all over the land. The heavens shone brightly, and prosperity seemed to smile on all, when the conservatives were startled by Anna Hurling nobly raising her voice in behalf of fallen women.

Let us make them a home where they can be restored to society; being virtuous and industrious, they will become teachers to others. She appealed to the clergy and the Church for aid. The home was never built, and woman remains as she was before the theory started. Two hundred and fifty thousand to-day are called prostitutes in America alone. Then came J. S. Loveland and others, with their creed and ordination for speakers. That was all that would save Spiritualism from the bad. Loveland and his creed "Has gone where the woodbine twineth."

Then a class of would-be reformers raised a shout that shook the very heavens. Let us open our eyes when they address audiences. But their eyes did not open worth a cent, and spirits continued to tunnel their thoughts through them with their eyes closed, and those reformers took to the theological woods, and have got lost in the brush. At the time of this great cry, the American Association of Spiritualists was organized. They started a project to raise funds to build a college. Let us have educated speakers, cried the leaders—not depend upon shut-eyed mediums any longer. We want talent, and must have it. But the college is to be, and the association is in a slow decline. Supposing that we had nothing further to disturb our peace of mind. You can imagine our complete consternation of soul, when we heard Selden J. Flinney and W. F. Jamieson declare that dark circle mediums were humbugs. They raved furiously. One would suppose that the heavens were departing, and that all mediums for such investigations would forsake their calling, and leave their numerous masters of their calling, when lo and behold we were surprised to read in the papers that Flinney had gone to California, and Jamieson had been to a dark circle in Chicago, dressed in woman's clothes.

I hear by the by, that spirits continue to come and talk to their friends at both light and dark circles, the same as before the great expose of the hole in the girl's stocking in Indiana, by Flinney; or the medium playing the instrument at Chicago, by Jamieson. We now approach the most important era in the history of Floodwood. Mr. Dyatt, and others conceived the idea of making Spiritualism a secret order, and each member must wear a pin with a rising sun, and the word "Progress" the motto. This was a sure way of making our gospel fit, and we could know our sisters in the Lord, whenever we chanced to meet; each must give the grip and renew the pledge. Those pins are nearly obsolete, and those reformers are more so.

Congratulating ourselves with the idea that all the human beings living upon this earth and outside of it, were reformers, was suddenly disturbed by the proclamation of the "Hollow Globe Theory." There is a country within a country; fair flowers bloom on the inside of this earth than ever has been seen upon its rim. Beings fair as aurora walk those enchanted fields. This question was no sooner settled than we heard the sound of ages roll along, proclaiming to the children of earth that they may eat of the Tree of Life, "and forever." Things now go on very badly, and the Lord is still perplexed in his mind, and the Lord is in a dark and unquiet state of affairs. "The wickedness of man was very great in the earth," and "it repented the Lord," and "grieved him at his heart" that "he had made man." Anxious doubts and grave fear occupied his mind, and he knew not what course to pursue. He was called upon to meet an unexpected emergency, for, although in the beginning he was proud of his work, and pronounced it all "very good," through the evil designs of the serpent, his programme of affairs had been entirely changed. He was in a dilemma whichever way he turned.

It is now stated by resolution at Elgin, that Spiritualism embraces all reforms, yet in Milwaukee, at a woman's rights convention, in the fall of '78, Dr. H. S. Brown made an effort to introduce the church element to counteract the church element that they were courted. Said convention voted Spiritualism out, saying that it was not recognized in the woman's movement. If I mistake not, Mrs. J. H. Stillman Severance was one of the votaries of said convention.

How things have changed. Last of all comes the theory of Social Freedom. This is the sovereign balm for all our wounds; one would naturally think by their talk that the time was near at hand, when children would not be born young, but have seven-eighth heads at birth. Spiritualism must do the work now. Sexuality is the religion of this freedom age. We are in the height of this excitement. It, like all of the rest, will pass away. I have seen some model babies in the world, and the mother said who the father should be. I could not see anything superior in looks, or actions either. One good sister in Vermont had five children by the same man, and had never married to him. She had never learned to set, that they were in advance of children born in wedlock, and did not believe they were.

Spiritualism is a power in the land; it has carried floodwood in the past, and will have in the future, I presume. Like Benedict Arnold, when he could not lead the army, he could betray it; so with some of our leaders now. When this excitement has passed away, we will be left feeling just as a great revival of religion leaves young converts—with no more virtue, nor less vice; but we hope, with more wisdom.

Long Lake, Minn.

Don't Forget to remit dues on the JOURNAL immediately, and if you would have your neighbors know what pure unadulterated Spiritualism teaches, get them to try this paper for three months at the nominal cost of TWENTY-FIVE CENTS.

Is God ever frustrated?

BY GEORGE W. WILSON.

The *Christian at Work*, a strictly evangelical paper, published in New York, devoutly informs us that "God is never frustrated," which important news we hasten to lay before the reader of the JOURNAL. How the *Christian at Work* comes in possession of this highly interesting information, we are not informed. Still, we presume it was the result of a "prayerful reading of the Bible." If the editor obtained his information in this manner, we exceedingly regret that he did not tell us in what part of that "sacred book" it can be found. Surely, in announcing to the world such important news, he should not have withheld the source from which he obtained it. In the absence of this knowledge, we are under the necessity of "searching the Scriptures," and at the very outset we are surrounded by great and perplexing difficulties. If we find a passage which represents God as omnipotent, and we begin to flatter ourselves that we have found the knowledge that so illuminated the mind of the editor of *Christian at Work*, we are at once comforted with other passages which plainly tell us that God is exceedingly limited in power; that he is only one among many Gods, and that his plans are continually thwarted by the devil. Thus we read on, only to find our difficulties constantly increasing.

God is represented in Genesis as creating "the world in six days, part by part, one thing at a time, as a mechanic does his work." On the sixth day he "formed man of the dust of the ground, and breathed into his nostrils the breath of life." After a careful and minute inspection of all his work, he pronounced it "very good." "On the seventh day he rested, and he was refreshed." There is no "help-meat" for Adam. So God "caused a deep sleep to fall upon" him, and as he slept, the Lord, by a skillful surgical operation, removed one of his ribs, and after carefully dressing the wound, he made the rib into a woman. As Theodore Parker has well said, Eve's first act ruined the man whom she was created to bless. A serpent makes his sudden and unlooked for appearance, to the great amazement of the Lord, and tempted Eve to eat of "the tree of the knowledge of good and evil," and Adam, unable to resist his wife, also eats of the forbidden fruit. God visits "the garden in the cool of the day," and being unable to find Adam and Eve, because of their having hid among the trees, calls out, "Where art thou?" After making several inquiries, and giving some information as to what had transpired, in a fit of uncontrollable anger, he curses the serpent, man, woman, and even the ground. He drives them out of the Garden of Eden for fear they may eat of the Tree of Life, "and forever." Things now go on very badly, and the Lord is still perplexed in his mind, and the Lord is in a dark and unquiet state of affairs. "The wickedness of man was very great in the earth," and "it repented the Lord," and "grieved him at his heart" that "he had made man." Anxious doubts and grave fear occupied his mind, and he knew not what course to pursue. He was called upon to meet an unexpected emergency, for, although in the beginning he was proud of his work, and pronounced it all "very good," through the evil designs of the serpent, his programme of affairs had been entirely changed. He was in a dilemma whichever way he turned.

Finally God concluded to destroy "both man and beast, and the creeping things, and the fowl of the air." for it repented him that he had made them. However, his anger slowly abated, and as he gives the subject more thought and attention, he begins to repent, partially changes his mind, and at last makes a covenant with Noah, where he solemnly agrees to save him and his family, "and of everything as of all flesh, two of every sort."

Noah, according to instructions from the Son, builds an ark, and everything being in readiness, he and his family, "and two and two of all flesh wherein is the breath of life," entered the ark, and God shut the door. After the deluge Noah, in order to still further appease the hunger of the Lord, offered burnt offerings, and God "smelled a sweet savor," and promised never again to destroy the human race "by the waters of a flood."

Surely, in the light of these facts, Rev. Dr. Talmage, who is the editor of the *Christian at Work*, can not say that "God is never frustrated," for in this sublime story of the creation, temptation and fall of man, as related by the sacred historian, we learn that God, after creating this world with all its beauty and wisdom, and man in his own image and likeness, pure and holy as all angels, with infinite capacities, had all his plans and designs frustrated, because of the sin of his own creation.

When God's "terrible anger had cooled, and he took the second sober thought, he sought for the means whereby to extricate man from his terrible and hopeless condition. He was too proud to acknowledge that the creation of man was a most stupendous blunder, or that the punishment that he had visited upon him was in the highest degree cruel and vindictive. The fearful responsibility rested upon God, as the result of his own blunders. He was in a sad dilemma, but, after due deliberation, he hit upon the happy expedient of sending his only begotten Son to earth to suffer an ignominious death on the cross, that through his atoning blood sinners might be reconciled to God. Here again we find his plans frustrated, for only a small portion of the human family accept of salvation through Christ, while millions and millions have never even heard of Jesus. God strives to win souls to Christ, but the Devil continually frustrates his plans, and usually gains the victory. If through the influence of his holy spirit, and the labors of his

ministers, God occasionally induces a lost soul to forsake the world and cast its burdens on Christ, the Devil, out of "pure cussedness," at once begins laying his plans for leading that soul astray, and in this work he is more than a match for the Lord, if we may judge from the testimony of Christians.

We continue searching the Scriptures. God wrestles all night with Jacob, and only succeeds in putting his hip out of joint, but as we are not informed of the precise object he had in view when he engaged in that contest, we are unable to definitely state how seriously his plan was frustrated.

God labored for years to make the Hebrews a obedient people, but they continually frustrated his plans, and he failed of success.

In Judge 1:19, we read as follows:

"And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." In this case God not only had his plans frustrated, but was met with a mortifying defeat.

Assuming that the Rev. Dr. Talmage has a reasonable regard for truth, and his accountability to God for the deeds done in the body, and that as a good and obedient orthodox Christian he believes that the Bible is an infallible, miraculous revelation from God to man, we are unable to comprehend how he can, after prayerfully "searching the Scriptures," boldly affirm that "God is never frustrated."

Auburn, Ohio.

Cost and Benefit of the Clergy.

BY HUBERT TUTTLE.

Michelot in his history of France (vol. 1, p. 204) states that the revenue of the Church of England at \$17,293,000, and of the Christian clergy throughout the rest of the world at \$44,995,000. That is an aggregate in round numbers of \$92,000,000 paid to the clergy of the Christian world. What equivalent is returned for this vast outlay, which is only a drop in the ocean of expense incurred for churches, theological colleges, schools, support of the families of clergymen, and running expenses generally.

There was a time when books were rare, and copied with pen on parchment. The Bible was chained to the desk, and there was no necessity of a public reader, as the people could not read, themselves. The church quietly ignores the diffusion of knowledge, the multiplication of books, the facility granted everyone to read for themselves, and the reader now the preacher, as graciously reads the Bible from the pulpit, as though it was the only copy in his parish, and there was not a printing press in existence. The reading of the entire New Testament, and retention of its contents, chapter and verse, from countless pulpits, is the equivalent for the vast outlay. These preachers as a body indoctrinate in the theories of the past, blind to progress, science, and infidelity—that is secular, knowledge, stand directly in the way of advancement. They are Rip Van Winkle, yet sleeping, only remembering the events that transpired a thousand and years ago. Unhappily unlike the disengaged Rip, nothing awakens them, except occasionally they start from dead slumber and blinks and mottles at the strange light in the world. Occasionally one with stronger eye, becomes fully awakened to find that as a preacher there is no use for him, and that the world will move quite as well, if he stop the theological dog-churn, the clacker of which he has unflinchingly advocated as the voice of God.

They walk and talk in a somnambulic sleep, dead to the procession of passing events. All say the same lesson, parrot-like, and success depends on the skill of the teacher in repeating the lesson, and the way he does it. As a consequence, there is no real education.

As knowledge is the Saviour of the world, it occurs to me that Satan—being the father of knowledge, is therefore the Saviour of mankind. We have no proof of Jesus being the direct son of God, or "very God," as Mary his mother, the only witness who could possibly testify. Never said that she was to, or did, give birth to her own Saviour and Creator.

"All things living are essential to the vast ubiquity of God," and we render homage to his wisdom, seeing it in all creatures.

endeavoring to galvanize the barnacles that clung to Noah's Ark.

Repeatedly are they assured that the course of events is not intended in their employment. I suppose some antediluvian built an ark. What of it? If it is all true, it was a bad job on the part of Noah, and especially on the part of God. Suppose the history of the Hebrews true, and two thousand years ago their clergy crucified in insane bigotry, after the manner usual to clergy, a man who had more light than they, is that sufficient cause that we support an army of papists at a yearly cost of nearly two million dollars, an army, every member of which is crucified at the throat of civilization? It is of little consequence to us if three or three thousand "Hebrew children" were cast into the furnace. We are sure a few of the clergy from that time will now escape, except as scot and ashes. If a whale swallowed Jeshua, or Jonah a whale, it is all the same to us. If the Apostles ran up and down, like the "mission men" of to day, and John became clairvoyant and attempted to describe "unutterable things" and made bad work of it, we will not quarrel over it. Jesus may have had twelve or twenty Apostles, and the sun will rise.

If the dead will not bury the dead, the living should assist from charity.

Berlin Heights, Ohio.

SATAN EXALTED.

"Wherefore, O Holy One and Just, is the Horn of Thy Foul Foe so high Exalted?"

The advent of Gerald Massey, the great English poet, on the soil of our free America, seems to have resulted in bringing before the public the conspicuous part of the orthodox household, who, by the way, is not dead nor sleepeth, and both the secular and religious press, by their frequent allusions to his majesty, the Devil, seem determined to give him no quietus.

Gerald Massey inquires, "Why does not God kill the Devil," showing plainly that he is powerless to arraign him before his just tribunal, and pass upon his erging boy the death sentence. I am decidedly opposed to capital punishment, nor do I think he deserves imprisonment for life, as he has done much to promote science and knowledge, being the author of education, and causing the human race to know right from wrong. Gerald Massey certainly merits the bitter reproaches of the orthodox, for having the boldness, in their pulpit, to mercilessly attack their beloved pastor of the household, and ask, "Why does not God kill the Devil?"

Does he not know that the link in their family chain would be gone? The vacant chair could never more be filled, for their child, whom they use for obtaining converts to their faith, is their only stock in store; yet they assume to desire an extermination of this individual, not satisfied with the crucifixion of the perfect "Son of God," whom we should never have known, had not the elder brother entertained different ideas of progression from those of his father's, and opened the eyes of the pair in the Garden of Eden.

The evidence that Satan yet lives, is proof that God, his Father, the all-wise, all-powerful God of this universe, with whom there is nothing impossible, does not want his son and opponent exterminated. He readily sees that without opposition there would be no progression.

As knowledge is the Saviour of the world, it occurs to me that Satan—being the father of knowledge, is therefore the Saviour of mankind. We have no proof of Jesus being the direct son of God, or "very God," as Mary his mother, the only witness who could possibly testify. Never said that she was to, or did, give birth to her own Saviour and Creator.

When important criminals of the present day, are arraigned before the bar of justice, we usually hear something of their family history. Now, my woman's curiosity being aroused, I would like to hear from some eminent divine, or Gerald Massey, something relative to the ancestral history of Satan. We never heard of his having a mother!

Fortunately, there is no "woman in the case," and as we have no knowledge of his having been married, we are forced to believe he yet remains a bachelor, first and last of his illustrious family. With not an heir to inherit his throne. Now, if we accept God as his father and only parent, then Gerald Massey's question is answered. He never did, nor never will, take the life of his son, especially where he is all his own, although the son dared to countermand his father's orders, thereby incurring his displeasure, and invoking the reverse of a father's blessing, yet he has proved himself to be this world's benefactor, "for what were power without an enemy, or mercy without an object?" "There must be deficiencies in heaven to leave room for progression in bliss." "There is then good in evil, or none desire to be saved."

Mr. Editor, I will not further trespass upon your valuable time and space, but must say one word in commendation of the course the JOURNAL has taken in dealing deadly blows in opposition to the "hydra-headed monster," free love; which is now, and ever has been, foreign to the beautiful truths of Spiritualism.

Mrs. ASHENFELT W. W. COOCHMAN.

Chicago, Ill.

Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

A Voice from Michigan.

BRO. JONES.—Since I wrote you the private note which you inserted in the JOURNAL, I have received numerous letters from eminent public lecturers, congratulating me on the position I had taken at so early a day in regard to Moses-Woodhullism. I take this opportunity to again express my continued opposition to the whole tribe and clique of prowling vagabonds, who have no legitimate business, are too lazy to work, and who go about the country, slandering the RELIGIO-PHILOSOPHICAL JOURNAL and its Editors, practicing their trade of proselytism and laboring to convert the country into one vast brothel house.

In my opinion the worst feature of their practice and teachings is that they of course hide from the public—murder of their children, abortion, and infanticide. This must be the natural result of their practice. Moses had his wives—Solomon and David their wives and concubines—Brigham and his apostles follow in their footsteps, and the Moses-Woodhullites are chiefs of the Free Love harem. All such practices are a disgrace to any civilized intelligent people, and lead to the universal overthrow of law, order and decency, and good society.

Outside of one's own family this free lust question has nothing to do with Spiritualism. Spiritualists claim that the mind continues to live after the death of the body, and materialists claim that the mind becomes extinct and dies with the body. The most scientific men and eminent scholars of this age are to be found in the ranks of Spiritualism. It is pleasant to comprehend that we shall live on after our bodies have got back from whence they came. We firmly believe that from our youth until the present time, we have been at times endowed with a clairvoyant vision. Honest Materialists who do not possess this faculty, are not expected to believe; they, therefore, endeavor to account in some other way for the phenomena of Spiritualism.

There was a time in the history of the human race, when the brute began to merge into the human being. Let us suppose then that the medium and impressive persons in the Wood-hull ranks are controlled by these half-brute and half human spirits.

Those who believe that angels "shed tears," because people possessing reason and common sense, denounce those who preach and practice prostitution for a business, are welcome to be like it; but if they do, how many barrels of tears ought they to shed at the teachings of the cold-blooded Feelers who practice free lust.

Spiritualists are not afraid of creeds, stick to science, and how off the beatitudes and parades that attempt to fasten upon us. Let us give one vigorous shake, and set the free lust vermin flying. The only opponents we have who amount to anything, are the Materialists, and to them we should turn our attention, and forget all other issues. We look for lively times soon, and in the language of Gen-Jackson, at the battle of New Orleans. "If the great Jehovah is against us, let him help them; if he is for us, let him help us; if he is for neither party, let him lay low, and he will witness one of the grandest fights on record." Let the Materialists of Europe and America attack the phenomena of Spiritualism, if it is a matter of so little consequence; they will find those who will accommodate them, and they will not have long to search.

Again, I would say that Michigan City people do not desire to be annoyed by rakes and prostitutes, and I for one am glad to know that there are many sincere lecturers who appreciate the position we have taken. The propagators who support themselves and their paper in the way they say they do, act as a cathartic, and I am rejoiced to see them working themselves off from the harmonious philosophy.

We believe that Michigan City will in a reasonable time have a free hall for lecturers who preach decency, Spiritualism, reason, science, and common sense.

If Jesus of Nazareth was right in going into the temple, and walloping the money changers, cursing the Pharisees, and in getting mad at his "friends" and relations, for not believing his Spiritualism, why may we not be excused for denouncing the Modocs of free love.

L. S. HART.

Michigan City, Mich.

A Waning "Star."

Kansas advises how the championess of social anarchy is (not) received in that region—a land of intelligent liberalism and practical common sense.

The following excerpts give a fair sample of the article, and the press comments, which attend and follow the so styled "Queen of the Rostrum," in the West.

The Emporia Ledger of January 8th, 1874, says:

"Woodhull is a 75 cent fraud. Her audience here was four women and some sixty or seventy men, nearly all unmarried. We squandered seventy-five cents to hear her, and our conclusion of the whole matter is that she is simply trying to squeeze all the money she can out of the people whose curiosity to see notoriety causes them to attend her lectures. She was in a perfect rage because so few ladies were present and so little money taken in. At the close of her remarks, a dandified looking spooey rushed out on the platform, with one hand full of papers and the other of photographs, and appealed to the audience to buy the sale of clowns' pictures and song books at a circus. But the audience pooped right down stairs, leaving him in financial distress, and Woodhull tearing her hair behind the scenes. Burn some coffee and feathers, and fumigate the hall."

The News of the same place, and the following week, sums up the case as follows:

"The man who brought the notorious Woodhull here on a speculation is sad. We learn that the audience did not number over forty. The Woodhull will evidently not be pleased with her reception in Kansas. At Lawrence the audience was so small that she requested her manager to refund the money and dismiss the audience. We think this is just the way to treat such characters."

And yet some so-called Spiritualists and Liberalists are sufficiently enthusiastic or green, to guarantee this "survived elephant" one hundred dollars per night, to read or recite the effusions of other people's brains!

Letter from California.

hatched doctrines will be consigned to the tomb of infamy, never to be resurrected. Their Hulls are rotten, and their crafts must founder in the cesspools of slime and corruption.

Your good paper is becoming more popular and more generally read here in this community. Men of investigating minds, as well as means, are inquiring of us, "What does the JOURNAL teach?" We answer, "Read and see for yourselves!" hence the list sent you by this letter; and we can safely promise you more. All we need most here in Los Angeles, this paradise of creation, in a spiritual sense, is good lectures and physical test medium. It will well repay any such to give this city a call, partake of our luscious fruits, breathe our life invigorating atmosphere, and enjoy our beautiful climate, which excel all others of God's creation. Bro. Jones, can you direct some good physical test medium to this part of the moral vineyard? They will find plenty of good friends to receive them.

DR. FRANKLIN.

Los Angeles, Cal.

GARDEN OF EDEN.

BY A. SISON.

Old Sambo to his hearers said,
That God who dwells on high,
Set man he made of mud so red
Against the fence to dry.

Who built the fence he never told,
Before God gave man life;

'Tis strange as how one Cain of old
Contrived to find a wife.

But Genesis reveals the fact
That man was made of ground,
And God by a dissecting act
A helped him for him found.

In his own image made he them,
And then pronounced them good;
With flowers and fruits on many a stem,
In Eden's bowers they stood.

The Devil soon came stalking round,
To see what God had done,
And there a naked pair he found,
Who neither jumped nor run.

Good morning, lovely pair, said he,
Sure God has closed your eyes,
But if you eat from yonder tree,
God knows you will be wise.

Said she, that tree we dare not shake,
We dare not God defy,
For he has said if we partake,
That way we both shall die.

The Devil said, ye shall not die,
The fruit will do you good—
Old Mother Eve rolled up one eye,
And saw nice for food.

She gave to Adam from tree,
Twelve pippins large and red,
And she encompassed twenty-three,
When they lit out for bed!

Feeling a site well at dawn they rose
To walk among the trees,
Said Eve, "I think we need some clothes,
To shield us from the breeze."

Said Adam, "Something must be done,
Pray let us not delay,"
So out of fig-leaves each began
To make a palan(4).

When scarcely dressed in new attire,
The voice of God they heard—
They ran and hid and God inquired,
"Have you transgressed my word?"

They told the truth and owned it all;
God's anger now was stirred;
God's snakes must now get down and crawl,
For that which there occurred.

He did not kill them right away,
But tried another plan,
Which long-eared howlers, green and grey,
Pronounced the Fall of Man!

Although the devil told no lies,
God made a dreadful fy—
Said he, "The fruit has made them wise,
They have become like us."

He tore the fig leaves of the bride
And skinned a billy goat,
Which with a dog and badger hide,
Made Eve a petticoat!

For Adam, who with quivering chin,
Stood looking ghostly pale,
He made a coat of bullock skin,
Adorned with horns and tail.

Thus God endorsed the Devil's word
Which he unto them spoke,
Their death for many years deferred,
As told them by the snake.

Then let mankind both great and small,
The Devil give his due,
For by his wisdom came to all
If Bible yarns are true.

According to the Bible tale,
He spoiled God's holy plan;
And started on progression's scale,
The woman and the man.

Had it not been for Satan's sense,
They might obeyed God's will,
And in the crook of Eden's fence,
They might be groping still.

Report of Quarterly Meeting.

The First Quarterly Meeting of the Central New York Association of Spiritualists, for the year 1874, was held at New Berlin, on the 11th and 12th of January.

Mr. A. E. Simmons, of Woodstock, Vt., and Mrs. S. A. Byrnes, of Wollaston Heights, Mass., were the speakers of the occasion. They not only did themselves and the cause which they have espoused much credit, but were highly appreciated by the Association, and also by all in attendance, as evidenced by throughout the meeting. The attendance was large, and the utmost harmony prevailed.

Miss Eva L. Heusted, of Ridge Mills, Secretary of the Association, who was accepted, and Carrie Smith, of West Winfield, Herkimer County, was duly elected to fill the vacancy. The next regular Quarterly Meeting of the Association will be held at Oneida on the 25th and 26th of April.

CARRIE SMITH, Sec'y.

West Winfield, N. Y.

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CHICAGO, SATURDAY, FEBRUARY 14, 1874.

The Various Gods.

The "Old Clark street" Methodist Episcopal Church has become famous on account of the learned disquisitions there given expression to, against the orthodox God, Old Moses' God, and the Truine God, etc., recognizing the fact that there are Gods of wood, Gods of stone, Gods of ivory, Gods of bone, Gods of iron, Gods of brass, Gods of porcelain and Gods of glass, and that some Gods have fine, some have scales, some have horns, some have tails, some drink wine, some feed on grass, some ride clouds, some ride on ass.

Gods are so exceedingly plentiful that it is not at all strange, that men like Judge Booth, Bradlaugh, B. F. Underwood, and hundreds of others, should be at a loss as to which one is entitled to their veneration. At the present time, a God can be found so proportioned or organized, that readily becomes the ideal of some one. The ancients, believing the head to be the seat of intellect, the grand motor in all the events of life, and the chief organizer in war-like expeditions, formed a stupendous God, with at least a hundred heads, and they worshiped him, believing that a being possessing such a vast number of active brains, was far more comprehensive in intellect than those Gods that had only one insignificant head. This, indeed, was a very plausible plan whereby to create a God. If power, intelligence and war-like skill could only emanate from an active brain, of course, the larger the brain the greater the power, intelligence and skill.

The idea entertained by the ancients, exists to-day in a modified form, in the various churches. In place of numerous heads located on one body for a God, some denominations have three heads and three bodies—the Father, Son and Holy Ghost, united in one stupendous body and head, and they assign to the former all-power and to the latter omniscience! Some, however, entertain the idea that there is one Supreme God resembling man, having two legs, two arms and one head, and that he begot a son equal to himself in power and glory.

The Bible God, however, the one who made Adam and Eve, is not a success. He was so obtuse that he could not find Adam and Eve when they had hid in the garden, and if when he raised his oratorical voice, and called to them, they had remained silent, they could have been residing to-day in the beautiful garden of Eden, enjoying its sweet fragrance, its balmy breezes, its green lawns, luscious fruit and shady arbors, free from the pestiferous annoyance of wild animals or stinging insects! What a pity that they did not remain silent when God expanded his chest, dilated his nostrils, opened his mouth and adjusted his tongue, in order to give vocal expression to a call—"Adam, where art thou?" As the crackling of geese saved Rome, and the barking of dogs Hannibal's army, why not "silence" save some one from deep disgrace and disastrous defeat. Evidently this God was not acquainted with the whereabouts of Adam—did not see him, or even scent him, and had he remained perfectly silent, he would have been enabled, undoubtedly, to have eluded his grasp.

Then there is another God of Pagan mythology, that has a thousand well-developed arms. It was perfectly natural that the ancients should form a conception of such a God, for they fully realized the fact that everything they accomplished was through the instrumentality of the arms, hence they formed a God with a thousand, entertaining the idea that he, of course, would be instrumental in giving them decisive victories over their enemies. This, of course, was a natural conclusion, and a God of that character, possessing all-power, was grander in conception than a God possessing two arms, for how could such a one possess much prowess or military skill?

The formation of such a God, endowed with superior military skill, sagacity and bravery, showed remarkable intellectual endowments on the part of those who worshiped him, far surpassing the various members of the ortho-

dox church, whose God lost Adam and Eve in the garden of Eden, and would never have been able to find them, had they remained silent.

In the early ages of the world the lowest conception of an object of worship, consisted of a stone, bunch of rags, a snake, or a rude image of clay, and the effect of such devotion on the part of the savages, for they were nothing else, awakened in their mind a desire for something higher, real, tangible, life-like. The surging storm, the fierce cyclone, the belching volcano, and other destructive agents, they regarded as intensely evil, dangerous in character, and calculated to cause untold evil to the country, but in the genial sun, the silvery moon and twinkling stars they observed benevolent agents, hence they ignored their rocks, their snakes, their bunch of rags and elevated their worship somewhat, paying their devotion to the elements, those that seemed to them to be productive of good. This was a very natural conclusion for them to arrive at. The sun so productive of warmth, the moon with its soft genial light dispelling the gloomy darkness, were productive of rich results, and that which could produce results must be intelligent, hence they concluded that they had found a God. Indeed, that logic. *That which can produce a specific result, must understand what it is about. But what is that which?* is a question that will by and by command our attention.

In the formation of Gods, the human mind, ever active, ever peering at the hidden mysteries of nature, and at the manifestation of unseen forces, has invariably kept in view "results." Those early warlike tribes, within whose bosom was not a particle of sympathy, or one feeling of human kindness, and whose principal weapon of warfare was a club, formed an ideal God, whom they armed with a monstrous club, and they worshiped him, believing that through his instrumentality they could invariably achieve victory over their enemies. "Results" was what they sought! They desired favorable "results" on the field of battle, and how could that be achieved without a God with a club in his hand? Since then, Gods have been formed who achieve results differently—they are not supposed to carry a club, but work in an unseen manner. They are supposed to hear prayers; to be infinitely merciful; to watch over the destinies of individuals and nations. True, they have no sword and shield, no buckler, no monstrous club, or anything of that kind appended to them, yet they are supposed to work unceasingly in all departments of nature—one, it is claimed, constructed this earth and the innumerable stars that glisten in the rainbow-tinted flower, sparkles in the crystal spring, manifests his joy in the music of the stream down the mountain side, and in all departments of life is exhibited in some peculiar manner. "Results," you would say, is the grand key that unlocks the mysteries of creation!

"Results" are what religious men are constantly looking for. They worship that which they conceive is producing something. *That which can build worlds,* launch in the regions of space a sun, construct a moon, spread out the "milky way," must fully realize his, her, or its business, and *what that which* is, shall sometimes be our mission to solve.

What grandeur surrounds us! The sparkling sunbeams tell us of the mysterious sun, and the moon's pale face illuminates the nearest neighbor to our earth. The flower reveals the hidden beauties of the ground, and brings from its cold embrace rainbow-tinted hues; the genial shower causes vigorous life in plants, and sends a thrill of joy throughout all nature, and well may we ask, what produces all these results, as the wheel of creation moves grandly on? Who can solve the nature, quality or character of *that which* does all this?

Valuable Results Apparent.

The most casual observer will readily see that the course the RELIGIO-PHILOSOPHICAL JOURNAL has taken in exposing the absurd idea that the Woodhull infamy is any part of Spiritualism, is working an entire revolution in public sentiment, and that the secular press, which always reflects to a great degree public opinion, is wheeling into line and demanding a thorough examination of the facts upon which our philosophy is based, instead of the supercilious sneers from self-righteous hypocrites and demagogues, which have heretofore occupied the space now filled with common-sense articles.

As evidence of the correctness of our position, we copy the following from the Chicago Daily Times:

THE GROWTH OF SPIRITUALISM.

It is within the life of a generation that the Fox girls of Rochester, N. Y., gave the initial development of what since has grown into a most wonderful magnitude, under the name of Spiritualism or Spiritism. This obscure beginning, although surrounded by ridicule, and enveloped with suspicion, has expanded until it has become a phenomenon that has attracted universal attention, and secured an innumerable host of converts.

There are, at least, two essential reasons—speaking from a philosophical stand-point—why this science—it may be called a science for present purposes—has spread with such rapidity. One of these relates to the character of prevailing religions, or what is termed orthodoxy. With reference to this, it is well understood that prevailing religion, as a religion, possesses for a vast number of the human race, something which attracts. What these repellent features are, would require a volume; but among them, the belief in an everlasting place of punishment has been prominent. The dissenting class have not felt that they could reconcile the idea of a just and merciful God; and one which insists upon that same God as engaged in thrusting down into this horrible pit eleven-twelfths of the creatures whom He created, and whose ultimate destiny must have been known to Him ages before He began their creation.

Not have this class of people been able to understand the asserted mercy of the atonement. They have declared their inability to understand anything of the mysteries, or to appreciate the boundless goodness of God in requiring the horrible sacrifice of His own Son in order to appease His fierce wrath against a creation whose acts were the direct results of his own works; as much so as the performances of a steam engine are the results of the designs of its builder. Then, again, the introduction of Orientalism in the forms of Christianity, and which require the constant abasement of the worshiper in the dust before a presumed autocrat, wrathful, jealous, ever ready to destroy, and everlasting destroying—this, too, had its effect in alienating the class referred to. We might enumerate the existence of religious wars, the fiercest and bloodiest known to history; the era of atrocious persecutions invariably ensuing when any sect has secured supremacy; the enormous expenditures required to support the system; the wide existence of intolerance—all these come under the head of repellent features; and, although but a drop in an ocean of the same kind, they have exerted a powerful effect in raising up a host of men and women who could not embrace a faith which embodied such abominations, than—quiesce.

The second reason, however, that has given such an impetus to Spiritualism, is found in the aspirations of mankind for immortality. Those who enjoy this life, wish to live hereafter, that they may continue their happiness; and those who are wretched here, desire to live, that they may, if possible, secure hereafter some compensation for what they have suffered. How far this desire for immortality may be an outgrowth of that instinct of life which is implanted in every animal existence, is a question of interest, but it needs not be discussed here. This universal craving for life beyond the grave, this demand for something better than sombre annihilation, found an instant response in the claims of Spiritualism. Here, those seekers after evidences of the immortal, find it at once,—or at least they find what is claimed to be such by those who have faith in its teachings. The seeker after evidences that he would never die, finds himself in the very midst of what are claimed to be indisputable proofs of that which he seeks. Spirit is life, and the claim of those whom he has known and lost; they speak to him, they write to him, they surround him, accompany him, watch over him—at least, he believes they do, and the belief is just exactly as convincing and as dear as if it were a reality established as conclusively as the advent of the seasons or the motion of the planets. To the seeker after evidence of immortality, there is something vastly more tangible and satisfactory in these constantly recurring and ever-present developments than in—mystic assurances which have come by the roundabout way of Nazareth and Calvary, and whose age impairs their distinctness almost beyond recognition.

These two points will, we think, sufficiently explain why, in less than a third of a century, the insignificant revelations made at Rochester have grown into a mighty system, which includes as its disciples some of the ablest thinkers of the day. Whether Spiritualism is true or false, at least, has the merit of credibility. It does not depend on any school for its teaching, it demands no ponderous treatises of demonstration. It is a religion, or a faith, or a thing of to-day, and not of 1,800 years ago. It carries its evidences with it; and whether they be true or false, they have the merit of offering themselves, for every man's examination, and without asking him to test them by the light of what occurred centuries ago. All these things have contributed to the popularity and growth of the new belief, in which respects it is absolutely without parallel.

Another "Ghost."

Whitewater, Wisconsin, has been favored with a visit from the spirit of Jacob Rees. According to the *Register*, a paper published there, it appears that for some time past George Codding has been a watchman at a wagon factory. George is represented as an unromantic, steady-going, practical sort of a man, who is as thoroughly devoid of romance and superstition as any one in Whitewater. Yet he says candidly and without exclamation, or indeed very much of interest, that one night lately, he saw the late Jacob Rees as plainly as he ever saw him in the flesh. It was late in the night, and his round had brought him to the east end of a blacksmith shop, where he was turning the key in his detective watch, when he heard the back door open and swing shut with a slam—as it always does, there being a weight attached to it. He sang out, "Hold there," thinking that the railroad watchman had called on him. But receiving no answer, he walked along toward the center of the shop, so as to be able to see the door he had heard open and there, about the middle of the backroom, stood Rees. At first Codding thought nothing of it, only to wonder at his being there at that time of night, and said, "Is that you, Jake?" It then occurred to him that poor Jake had departed this life three months since, and he held his lantern up and started toward his visitor; but before reaching him, Rees vanished before his eyes. Codding ran out of the back door but could see no one, and then hurried back and examined the blacksmith shop thoroughly, but found nothing. He has since kept a sharp eye out for his company, not from fear, for that is something George knows nothing about, but out of curiosity; as yet, however, he has seen no more of him.

The Soul of Things.

The first volume of *The Soul of Things*, by the eminent scientist, Wm. Denton, was published several years ago and has had a large sale. Those who are familiar with it will have pleasure in the second and third volumes just published. They are well illustrated and printed in large, clear type. We shall have occasion to refer to them further when space permits. Price \$3.00 per volume, postage 18 cents each. For sale at the office of this paper.

N. FRANK WHITE is doing a good work in the East. His address during this month is Boston; care of BANNER or LIEUT.; during April, Washington, D. C.; during June, Stamford, Ct.; during July, Seymour, Ct.

PHRAS A. BARROWS and J. KIRKIN, we will comply with your requests when you write and state P. O. address.

GROW'S OPERA HALL.

Dr. Samuel Maxwell, Trance Medium, the Speaker.

PHONOGRAPHIC REPORT OF QUESTIONS AND ANSWERS AT THE MEETING, FEBRUARY 1ST.

At the Spiritual meetings held at Grow's Opera Hall, Dr. Samuel Maxwell is the speaker. The questions are asked by the audience, and answered by his controlling spirit, who exhibits remarkable intelligence.

Question.—What effect has Christianity on civilization?

Answer.—Its effects in most cases has been most disastrous. On those who have accepted its tenets, its tendency has been to close their mind against new thoughts advanced by progressive souls.

There has been, however, many Christians, whose eyes have been opened to the progressive spirit of the age. In most cases Christianity has retarded the onward strides of civilization, and, of course, has been a great injury thereto.

Christ never intended that his name should be used in building up creeds to worship God in a sectarian manner. Had his directions been followed, life on earth would have been better, and farther advanced than now.

The beautiful precept which Jesus taught has been lost amidst the great variety of creeds. The progress of Christianity has been marked with blood. Civilization with its huge battle-axes is pressing on, pushing boldly forward and doing its great work, and creeds must go down beneath its mighty power. Christianity has ever been opposed to the forward movements of true civilization.

Q.—What do you regard as the chief bulk-work of the priesthood?

A.—The idea that there must be an atonement, or that we can not be released from our wickedness only through the instrumentality of the blood of Christ, has ever been the chief structure on which the priesthood has rested. This idea, however, will soon perish altogether on earth. It will pass away under the illuminating influence of progression. In the not far distant future, it will crumble into dust; crumble into dust I say, when men more fully realize their future existence, or the grand truths of Spiritualism. The human soul must look for atonement through its own acts on earth and in the Spirit-world. Justice, the grand judge of the universe, demands that. There can be no escape from the chain that your own acts weave together; no Savior can break it. The atonement must rest entirely upon what you do. When this fact is fully understood and realized, and that the Christian atonement is of human origin, humanity will take more rapid steps in advance.

Q.—Can there be any method of bettering the condition of humanity by a system of co-operation?

A.—I will state briefly the condition of life in this upper sphere of existence. Here in this beautiful land of unfading bliss, we are gathered together in harmonious little groups, and then again these little groups form larger ones—all on a grand system of elevating co-operation. The most beautiful and happy home in the Spirit-world, can be found where numbers are living harmoniously together. Of course, in such cases, the closest sympathy is desirable, in fact demanded, for without it co-operation can not long exist. Co-operation will eventually be successfully inaugurated in earth-life. It offers the best possible facilities for living well, when those uniting can labor harmoniously, for each one is allowed to pursue the work which most accords with his highest aspirations. Man has a tendency within his own soul to adopt the grand ennobling principles of co-operation. There are, however, in spirit-life, those who are so organized, that they can not live in company with many others long at a time. Such persons have isolated homes. But as they are the recipients of universal love showered down upon them continually, they finally desire the society of others.

Q.—By what method are habitations constructed in spirit-life?

A.—It is impossible to intelligibly explain to you the method by which we construct our habitations in spirit-life. You know that it is necessary on earth to have an intelligent conception of what you intend to do, or desire to realize in the external form. Of course it must assume form or shape within the mind. When you go to the Summer-land, you must construct habitations spiritually. The method of realizing external forms is entirely different with us in the higher life. We have the power here of giving form to the images of the mind without the aid of the labor required in the earth-sphere. The images that are mirrored in the mind in spirit-life, assume substantial form through the inner workings of the aspirations. It is labor, of course, but entirely different from that which distinguishes work with your material hands.

Q.—Is physical labor in Spirit-life compatible with intellectual labor?

A.—Most assuredly physical exertion in Spirit-life is compatible with the highest form of intellectual labor. The former is as essential to each individualized existence, as the latter. Labor consists of the activities of the body. The activity of the body is as necessary as the activity of the mind: The demands of one is not adapted to the other.

Q.—What about the Moon?

A.—The moon has arrived at the end of its career, and is dead, a cold, lifeless mass, as it

were. I believe this body evolved from the earth.

Q.—Any danger of the earth coming to an end soon?

A.—I think it will come to an end in about 1,000,000,000 of years. You need not be alarmed—it will not happen in your day. This earth is in its fourteenth year, as it were, and it must grow to maturity and cease to bear human beings. Some of the planets in this solar system, will not cease to bear human beings for millions of years, and even then, they will exist for ages, before they are finally disintegrated.

Q.—What is the cause of meteoric display?

A.—The cause is simply this. There are vast belts of meteoric matter around our sun. During the revolution of the earth, it comes in contact therewith, and attracts portions thereof, drawing them to it, the same as a magnet will pieces of iron filings. When the velocity of the meteoric stone is great, of course the friction causes fire, it illuminates them, and you call them shooting-stars.

Q.—In the month of November, 1853, at 4 o'clock A. M., there was a meteoric shower. Why such a grand display at that time?

A.—At that period the earth passed through that belt in a locality where this meteoric matter existed in very great abundance, resulting in one of the grandest displays in nature. In August and about the 13th of November, you will generally witness these displays. In this connection I desire to say a few words in relation to the end of the world. There seems to be an opinion generally entertained that the time is soon coming when there will be a most remarkable change, and then it is supposed there will be an end to all things terrestrial. This idea has been prevalent for so long a period, that it must have some foundation. The present time has been set apart when the end of the world would come. The great change that all seemed to anticipate, does not however mean that the world is really to come to an end, but simply signifies the dawn of spiritual life. This change merely consists in the rapid unfolding and expansion of spirit communication.

Q.—Explain why some spirits are not allowed the privilege to come back and communicate.

A.—It is a fact that there are those in spirit-life who can not return and communicate. Many individuals in your life, find it impossible to magnetize another. As they can control no one while on earth, or exert any psychological influence over them, they do not readily acquire that power when they pass to this plane of life, hence they can not control a medium. Their control to a certain extent must be psychological, and if those psychological powers are latent, or if they are not far advanced enough to use them, they must for a time, at least, forego the privilege of returning to earth. There are others who can immerse themselves in the earth's atmosphere. They find it quite impossible to do so. These two classes, of course, can not hold communion with their earth friends. Then there is a third class that have no desire to return. Though they have the power to do so, they do not wish to. They are so absorbed in the duties and pleasures of spirit-life, that their love of earth is greatly diminished.

Q.—Were the planets at any time what we call comets?

A.—The planets have never been comets. Comets are composed of an electrical substance, exceedingly attenuated. The planets of our solar system were once in the same state of matter as our comets. They did not, however, move as our comets do, or constitute such bodies.

WHAT GOOD COMES OF SPIRIT COMMUNION.

ANSWER BELOW.

The Hon. Charles E. DeLong is consoled for his sudden recall from Japan. Through the kindness of his father-in-law's ghost, he has made a move money than his successor as Minister did when he drew his back-pay. Mr. DeLong, when he was a young man, sent them a message to the effect that he, when in the body, had invested \$650 in land through a certain Madden; that Madden had not accounted to his executors for the investment; and that he should be made to settle at once. Neither Mr. and Mrs. DeLong had any knowledge of this transaction. The next day the ex Minister called upon Madden and asked him if he had not some unsettled business with the estate of Mr. So-and-so. Madden at once said he had. The result of the matter was that Mrs. DeLong received a deed for 625 acres of land, for which she has already refused \$18,000. It may be that the medium knew of the old transaction, although this would be strange, since none of those nearly interested in it had heard of it. The facts, which we take from the San Francisco Chronicle, are certainly remarkable. Few persons would decline to be tricked by a medium when the trickery gave them a small fortune.—*Chicago Tribune*.

The closing remark in regard to trickery would seem to be uncalled for. But when we take into consideration, that many of the readers of the Tribune are members of popular churches, and that one of the proprietors and perhaps an editor or two are deacons and ex-clergyman, it will not seem so strange that a trick is thrown to the wheels.

THE LITTLE BOUQUET-ORPHAN'S FUND.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged. \$26.82

Mrs. A. S. Pond, Utica, N. Y. \$2.00

David Bastwick, Spring Lake, Mich. 1.00

J. B. Pressey, Bloomfield, Cal. .50

Who will next be inspired to a similar deed of noble charity? We shall report.

FROM Wichita, Kan., we have a book order with no name or address.

A BENEVOLENT GHOST.

The Snug Sum of \$18,000 Realized.

[From the San Francisco Chronicle, Jan. 22.] When Foster, the Spiritualist medium, first came to this city and hung out his shingle at the Grand hotel, he was an object of much curiosity. Among those who went to witness the marvelous manifestations, which it was claimed were daily made, was a well-known gentleman, whose name we are not authorized to give. The gentleman had heard of the slip of paper trick, and believing that he knew a thing or two more than Foster did, he resolved to play a sharp game with him. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tinfoil. When he got there, in company with several other friends, he handed the little roll of tinfoil to Foster and awaited events.

The little paper inside the tinfoil contained merely the full name of the gentleman's mother—her maiden and married name. Foster took it, pressed it to his forehead, in that dreamy, listless way he has, and then laid it on the table. Presently he said, "Yes, sir, I have a message for you. There is the spirit of a lady here, who wished me to write you this message." Foster took up a pencil, and with many jerks and quirks wrote:

"Do not remove the remains of your father and myself. Let us rest where we are. Your heart is right, but your judgment is wrong."

The message was signed by both the maiden name and married name of the gentleman's mother. The gentleman turned as white as a sheet, for he at once recognized the message as having been written in the name of his deceased mother. He had long been intending to remove her remains and those of his father from an eastern cemetery to his vault at Lone Mountain. He had not thought of the matter at all that day. Foster had never seen him before. Neither Foster, nor anyone else—not even the gentleman's wife—knew what the mother's maiden name had been, hence the clearness, the strange outline of the message, and above all, the aptness with which it referred to his project with regard to the remains of his parents, gave the astonished gentleman, something to think about for days to come.

He did not wait for an answer to his tinfoil puzzle, but started away very much in the confidence of the young man who went to church to see, but finally concluded to remain and pray.

Next day the gentleman met his friend, the Hon. Chas. E. DeLong, who had just then returned from Japan. To him he told his remarkable experience of the day before. DeLong laughed at him for his apparent credulity, and scouted the idea that spirits had anything to do with the message. Nettled at this the gentleman invited Mr. DeLong to go with him and see Foster and judge for himself. That night they both, in company with Howard Colt, called at the Grand hotel, and were shown into Foster's rooms. Mr. DeLong was wholly unknown to Foster. They all sat down to the table, and after Foster had smoked a while at his cigar, he said: I can only get one message to-night, and that is for a person named Ida. Do either of you know who Ida is?

Mr. DeLong looked at Foster with rather a startled look, and said: "Well, yes, I rather think I do. My wife's name is Ida."

"Well, said Foster, "that that message is for her, and it is important. But she will have to come here and receive it."

This was just enough to excite DeLong's curiosity, and after endeavoring in vain to get Foster to reveal the message to him, he consented to bring his wife the next night to receive the important communication in person. Accordingly the next evening the same two, accompanied by Mrs. DeLong, were ushered into Foster's parlor. They were soon seated around the table, waiting eagerly for the spirits to arrive. After Foster had smoked for several minutes in silence, he suddenly said: "The same message comes to me. It is for Ida. This is the lady, if you are asked, of the spirit. "Oh, you will write the message, will you? Well, all right; and with this he took up a pen and dashed off the following:

To my Daughter Ida—Ten years ago I received a large sum of money to Thomas Madden's account for me in certain lands. After my death he failed to account for the investment to my executors. The money was invested and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden on account of my share of the purchase \$350. He must be made to make a settlement.

Your father,

VINEYARD.

Both Mr. and Mrs. DeLong sat and heard this communication read with astonished faces. Mrs. DeLong knew that in life her father had business dealings with Mr. Madden, but to what extent or even the nature of them she did not know. She was terribly frightened at the denouement, for she knew that Foster did not know who she was, nor who her father might have been, and when the communication came in so remarkable a way, the effect upon the whole party may be better imagined than described.

Mr. DeLong had just enough faith in the correctness of Mrs. DeLong's communication to want to see what there was in it, any way. The next day, he called on Mr. Madden, at the Occidental Hotel. Without saying what special purpose he had for doing this, he asked Mr. Madden if there was not yet some unsettled business between himself and the estate of the late Mr. Vineyard. Mr. Madden thought for a moment, and then he said there was. He said several years ago, he and Mr. Vineyard had purchased a tract of land together, and their interest was yet undivided. The land had increased and was still increasing enormously in value, and he supposed Mr. Vineyard's daughter desired to let her interest lie untouched, which was the reason why the matter had never been settled up. Besides she had been absent a long time from the country and was not here to have the matter settled. When informed that Mrs. DeLong had only just learned of this investment of her father's, Mr. Madden expressed much surprise. He said, he supposed she and her husband and the executors knew all about it, but were simply letting the matter rest for the property to increase in value. Mr. Madden then said the same ready to make a settlement at any time. This was fully agreed to by Mr. DeLong, and accordingly on Saturday last, Mr. Madden transferred a deed for 635 acres of the land to Mrs. DeLong, her heirs and assigns forever. Having done this, Mr. Madden offered the lady \$15,000 for the property, but having been informed that it was worth at least \$20,000, she declined to sell.

Meanwhile, Foster is overrun with people anxious to interview their deceased parents, for the purpose of finding out if the old folks are quite sure that their estates have been fully and properly settled.

H. WADDELL, please give your P. O. address and we will comply with your request.

He was Given Up to Die.

Mrs. A. H. ROBINSON, CHICAGO.—DEAR SISTER.—I received your prompt reply. A few days ago I commenced to use your prescription, which I continued for days, as I had to sail to Galveston to get the prescription filled. I have, strange to say, found relief in a short time. Your correspondence has caused hope to revive in me. I have applied to several mediums besides yourself. All the rest thought my case hopeless. Dr. Henry Slade was one; Dr. Sale of Boston was another. They all told me they could give relief, but could not cure me. All the old practitioners were told me the same. I gave up, and with reluctance I addressed you. But for my strong faith in Spiritualism, I should never have written you. I now see your spirit is acquainted with my afflictions. A strange influence seems to be exerted over me ever since I commenced to use the remedies you prescribed. The change is so sudden and so marked, that I now believe I shall get well, and again take my place in the busy world, and help my helpless little ones, and get them home with me once again. Dear Sister, I will be as honorable as you have been confiding in me to compensate, as soon as I am able to do so. I live with my sister and have two of my children with me. I will report promptly to you from time to time, as I get better. The spirits say I will get better in six months. My sister is a medium and says she has seen many strange spirits since I received your communication. She thinks it was some of your guides that came. One gave her name as Mariah. Well, I must close. May God bless you, and good angels attend you.

Yours in love, light and truth,
JOHN B. HEWITT.
Bryan, Texas, Jan. 22d, 1874.

Strange Results.

You touch the keys of the piano, and harmonious sounds proceed therefrom. Prof. Thieland placed a piano in a room, one story below the hall in which he lectured, and when played upon, no sound whatever could be heard emanating from it, until he had connected therewith a rod or deal reaching to the table where he stood, and then the ascending thrills were communicated to the strings of a violin connected therewith, and the music on the piano was heard by all in the audience. Music is simply the results of molecules of air being set in motion, and in delicate thrills they communicate with the auditory nerve. Vibrations awaken those thrills, and they move as things of life. You strike a hard substance, and those molecules beat against the auditory nerve with a shock, like a ball against a barn. If you can harmonize those molecules of air, so that they will oscillate too and fro in unison, then dangerous results will follow sometimes. Let an army march across a long bridge, keeping step, and the molecules of air moving in harmony therewith, surge against its timbers, and in ninety-nine cases out of a hundred will cause it to totter. Hence, armies when marching across a bridge with long spans, are never allowed to keep step.

DR. D. P. KAYNER.

Dr. D. P. Kayner of St. Charles, Ill., will answer calls to lecture. He is an able exponent of our Philosophy.

He officiated at the funeral of Charles Jucket, at St. Charles, Ill., and the Granger, a paper published there, speaks as follows of his efforts:

"The funeral of Chas. Jucket, which took place last Sunday afternoon at the Congregational Church, was very largely attended, the house being crowded to its utmost capacity. The services were conducted a Spiritualist. Dr. Kayner officiating. We heard only the latter part of the discourse, and thought it interesting and appropriate. It was, in part, explanatory of the Spiritualist's belief of the future condition, which was very pleasantly and clearly illustrated by the Doctor. His remarks in relation to the deceased were plain, truthful and touching. He returned in behalf of the friends of the deceased, in words of rich eloquence, an earnest tribute of thanks to the Congregational Society for the kind use of their church on that occasion, which touched the better nature of every one present, and which drew forth a silent, but universal response, amen. A sweet song—"Shall we know each other there?"—more sweetly sung by the Misses Howard, concluded the sadly pleasant ceremony. The mourning family have the sympathy of all."

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictates, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

Amount previously reported, \$10.50.

Mrs. T. P. Hornbrook, Wheeling Va. \$5.00

A friend, Henry.....1.00

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship to Bro. G. P. Colby, of Cherry Grove, and Prof. T. B. Taylor, of Chicago, on the 1st day of February, 1874, authorizing them to solemnize marriages in accordance with law.

The demand for Hudson Tuttle's Arcana of Nature, Vol. I, or the History and Laws of Creation, has been so great that although the plates and all copies were destroyed by fire, it has been found necessary to publish a new edition at the earliest moment practicable, and we are happy to announce that we can supply it. Price \$1.25, postage 18 cents.

This PROGRESSIVE SONGSTER is the best and most convenient book for societies, who wish the audience to take part in the singing. The selections are good, and set to such familiar tunes that notes are not needed, and the book can be carried in the pocket.

The Universal Life Insurance Company.

The business of Life Insurance has, within the last fifteen years, grown to enormous proportions, and enjoyed almost unexampled prosperity in this country, until within the past few years, the general public believed it impossible for a Life Insurance company to fail, but the experience of several English companies has taught a lesson that should never be forgotten by those seeking insurance.

Insurance companies have their peculiar traits and characteristics, and, like individuals, may be judged as to their future course by their record already made, their mode of doing business, and the class of agents employed. The "Universal Life," of New York, has made a record that entitles them to the confidence of the people. While more liberal than many companies in its rates and settlements, it spends no money in simple display, it fits up magnificent offices at enormous expense, heralding the fact all over the country, as is sometimes done. They believe in doing a legitimate business, strictly upon its merits, and having a large surplus wherewith to meet their liabilities, rather than to expend their receipts in attracting attention to the company.

The Universal has grown in strength and popular confidence each year, and is to be especially congratulated on the happy appointment made last year, of General Agent for the West in the person of Frank H. Rood, Esq., who is so universally known, and such a universal favorite with the business public, that his proper place seems to be that of representing the *Universal Life*. Mr. Rood probably did a greater amount of insurance during the past year than any agent in this city, and he possesses those elements of success which will make for him and his company the same brilliant record for the coming year. We refer our readers interested in life insurance, to the advertisement of the company, in another column.

Startling Facts in Modern Spiritualism, by N. R. Wolfe, M. D.

Our readers have been treated to some extracts from this intensely interesting, striking and instructive book. The work is pronounced by able judges superior to anything of the kind ever published; is well illustrated with steel engravings and beautiful wood cuts; printed on fine heavy tinted paper; elegantly bound, and in every way a perfect book in its contents, mechanical make-up, and is destined to have an immense sale. The secular press is largely quoting from it, and everybody is anxious to see it. We are happy to announce that we have it on sale, wholesale and retail, and can at once fill orders. Price, \$2.50, postage free. Send in your orders to the office of this paper.

Little Banquet.

We are very anxious that our friends, all over the country, should see the LITTLE BOUQUET, that they may the better judge of its beauty and its merit. To that end we will send to any address, specimen copies from May to January, on receipt of ten cents a copy.

This proposition will place the whole nine months' issue in the hands of the family of children for the nominal sum of ninety cents—a single dollar will pay for the nine last months, together with the forthcoming February issue.

A dollar thus invested for the benefit of the youth and children of any family, will be of more real value and deeper interest to them than any other reading matter of the same expense ever placed in their hands.

Address, LITTLE BOUQUET, Chicago, Ill.

PLACE YOUR LIGHT high up, so as to be seen by all men. The slave to bigotry and ignorance, the "brutes," "hems," "haws," and half denies that he is investigating the philosophy of life, for fear of what "Old Mrs. Grundy" would say.

Such fear is unworthy of any one who reads the RELIGIO-PHILOSOPHICAL JOURNAL. This paper stands high with all noble-minded people, as an exponent of the Spiritual Philosophy. It is read by savants, philosophers, doctors, lawyers, judges, priests, and all other classes that dare to think for themselves, and is everywhere pronounced the fearless exponent of true Spiritualism.

Those who neglect to circulate the JOURNAL among their neighbors now, when it can be done for three months at the nominal cost of twenty five cents, will regret it very much by and by.

There is not a school district, small town or city that any one can't pick up from 10 to 100 trial subscribers by a few hours effort.

Thanks to those who have, and now are so nobly for that purpose.

The value of microscopes for every day practical use by people in all departments of business is becoming better appreciated and understood. No person who uses one a few weeks, will ever be without one.

Dr. WOLFE has made for himself a lasting monument in his work entitled Startling Facts in Modern Spiritualism, and we anticipate an unprecedented demand for the work, but we shall be able to fill all orders.

The OVERLAND MONTHLY for this month is even more interesting than usual. We notice the publishers have heeded our criticism, and sent it out in its old dress.

GERALD MASSEY will lecture at Grow's Opera House on the Sunday evenings of February 16th and 23d; also two week evenings between.

Mrs. T. P. HORNBROOK, Wheeling, Va., sends \$5 to Bro. Day, of Rochester.

THOMAS COOK has been lecturing at Petersboro, N. Y.

The HERALD OF HEALTH for February is at hand. We always welcome this magazine with especial pleasure.

HUDSON TUTTLE lectures to the Spiritualist Society of Toledo the third Sunday of February.

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The Day of Judgment upon Natural Principles!

BY JOHN SPHRS

Yes, the day of judgment is coming, and when it reaches us, it will be upon natural principles, and not as a display of the wrath of an angry personal God, who, some ignorant people think, will bring it about as a chastisement upon his children for their ungodly wickedness. Some now think it will be brought about by the Devil, who, they say, has a mortgage on this world, which he is about to foreclose, and will then, just for a little fun, fire it up and burn it down, merely to have the reputation, like Chicago, of being the author of the biggest conflagration ever recorded in the history of a world! Now, all these theories we repudiate, but still can plainly see great constitutional changes, which must soon come to pass in the workings and relations of the great universal frame-work of nature. This, by many, will be called the day of judgment, as, indeed, it will prove to be the last day to thousands and tens of thousands of the inhabitants of the earth, whose career and parts played in the great drama of life, it will suddenly bring to a close. This world will change, but not be destroyed, but made better. This great change will be brought about by and through, the workings of nature's laws, without a violation of any of them, but in strict harmony with the whole.

Nature's laws are the only laws of God—they are simple, and will seem to operate in perfect harmony with each other when rightly understood. When the last great day, or end of the world, as it is called, shall come, and which I know to be near at hand, we will see that it is only a change in the position and external condition of this earth or planet, and not an annihilation by general conflagration that has so long been preached unto us.

That the elements and seasons are gradually changing, any one can plainly see; but before I proceed further with this article, I must give the history and philosophy of the birth of planets and worlds, as I see them by the clairvoyant eye of vision.

As human beings are born and proceed one from another, so planets and worlds have their birth, and proceed one from the other. All the planets now flying around the Sun as a center, and composing our solar system, have been born of the Sun, or thrown off from it. What but the *modus operandi*, or how is the thing done? This is the great question.

Is it done by the force and action of chemical laws? Chemistry, indeed, has much to do with the creation, formation, transformations, and conformation of all things, from the tiny flower or smallest blade of grass, even up to ponderous worlds! There is an inherent principle in every particle of matter in the universe—no matter how small or how gross, which gives them a positive and negative polarity. Friction, heat and light come from this, and finally all life, let it be either vegetable or animal life. These positive and negative forces of matter, if understood properly, and analyzed to the bottom, will prove to be the key which unlocks all the sublime mysteries of this universe, even the almost impenetrable mystery of life itself. The action of these positive and negative forces, life itself—the great cause of all causes! It carries matter through all of its innumerable changes, transformations and developments, and if I were disposed to personify a naked principle, as the action was accustomed to do, I would call it God, as did, and then it would be so easy to ascribe to him, in the absence of a better knowledge, the creation of all things—even these ponderous worlds!

To tell what life really is, has ever been considered a very deep—and abstruse metaphysical question; but now, it is plainly proved to be nothing more nor less, than magnetism, and this magnetism is produced by the action of the particles of matter, and this action is the result of the positive and negative conditions which naturally belong to all particles of matter. The various gradations of life, ranging through the whole universe, run thus: First—mineral life. This is the lowest form of life, the great substrata, from which all other forms of life arise. Second—vegetable life, and this again passes up into animal life, and here locomotion begins. Animal life progresses upward until it finally attains itself into human life, and human life finally passes up into spiritual life, and this is the highest form of life of which human beings have any knowledge. But we return to our question by saying that the great universe, or universe of universes, is composed of untold myriads of suns, many of them larger and brighter than our own, and each surrounded by their attending planets. Now, every sun and every planet has its positive and negative polarities. The positive repels, the negative attracts; hence there is a ceaseless current of matter being repelled from the positive and attracted over to the negative, and from thence passing in through the center, back to the positive again.

The North Pole of our earth is positive, and the South Pole negative. This causes a continual current of matter to flow from the North to the South, which then passes in through the fiery center of the earth, being thereby purified and cleansed—the blood of the human body is purified by passing through the heart. The internal parts of the earth are hot and positive, while the outer parts, those surrounding the outside, is cool and negative; hence the attraction of gravitation to the center. The currents of matter passing from the North Pole are often so strong that the friction produced by the moving particles causes a great light, and this light we call the "Aurora Borealis." This current of matter passing from the North Pole is met by a counter-current from the South Pole, forming an equator and throws out the light drossy particles of matter to a considerable distance into the atmosphere, where it is held, and there forms a belt or ring around the middle portions of the earth like those of Saturn.

Just as fast as nature purifies matter and prepares it to become part and parcel of this planet, it is carried by natural attraction to parts of its own affinity, and is there deposited, and thus puts on formation. Thus all planets are continually drawing gross and inorganic matter from space, and digesting it in its own peculiar chemical laboratory, thus appropriating it to the growth and development of its own body. In doing so it necessarily throws off that which is too impure for its use into space, where it forms into a belt of nebulous matter. Those belts in time become thicker and greatly obstruct both the heat and the light of the Sun. This causes the earth to cool on the outside, and consequently to shrink or contract. This causes the hot liquid of the center to rush out through the crevices to the surface, causing the phenomena we call "earthquakes."

Our Moon is born from this earth by the breaking of a similar belt to the one described, and may be called the oldest daughter or first born of the earth. But our own Moon is also in travail and will soon give birth to a baby-moon which will be a great-grand-child of the earth.

Our Northern regions were once warm and cheerful, covered with green verdure—the home of the elephant and other tropical animals; but gradually as the belt of matter has been drawn thicker and thicker, shutting out the light and heat of the Sun, it has grown colder and colder, until it is now uninhabited by animal life—the home of the iceberg—a dreary waste! Animal life has been driven down toward the equator by the growth of icebergs, and our Summers have become shorter and shorter, and our Winters longer, and will continue to do so until the next great change takes place at the birth of another Moon. This time is now nearly at hand, of which I will now more particularly speak.

The Sun is at this time coming into peculiar relations to other Suns, which will greatly increase its heat and positive power. This will cause a belt of matter which is forming around it to break. The two ends of this belt will be very hot and positive, and consequently repel each other, and be attracted to the opposite negative side, thus forming another planet in our solar system. And in the very way that all will have been formed. When this belt of matter passes from around the Sun, it will let out the light and heat with great intensity, which will charge all the planets of our solar system very positively, our world among the rest, which will cause such currents of gross matter to arise in the air, as to render it thick and murky, and cause the Sun to be darkened and the Moon to look like blood.

"The Sun shall be darkened and the Moon shall be turned into blood, before that great and notable day of the Lord come," said the prophet. But in the days of prophets, they knew nothing of the causes of natural phenomena, not even of an eclipse, nor of the general formation of the solar system; so in their darkness they ascribed everything to the doings of a great imaginary being, whom they called "God." This increased influence of the Sun upon our world will swell its outward crust to its utmost capacity, and greatly increase the discharge of all volcanic eruptions, and cause many new to appear.

In Australia a large lake of lava will be thrown out and flow westward upon the land and upon the sea, and destroy many inhabitants. The heat from this lake will go upward to near the equator, and will change the belt of matter now surrounding our earth positive, which is immediately over this great outflow of lava. This will cause it to expand and break. The two ends being positive will repel each other and be attracted to the opposite side from where it broke, and thus as the prophet says, "The heavens shall roll together as a scroll and the earth almost melt with the fervent heat," and thus will be formed a nebulous planet or another Moon to our earth. This new Moon will find its equilibrium between the earth and the old Moon, which, from the positive condition of our earth, will be repelled away much farther from the world and the place where it now occupies. This will cause it to appear about one-half smaller than its present size, and to look much like the planet Mars. The new Moon, which now points continually to the earth, will become positive, and consequently will be repelled and swing South, and another side will be presented to us, forming a new field of study for astronomers, and the men of science.

It will also have a rocking, rolling motion, for quite awhile, before it becomes rightly balanced again, and finds its true equilibrium in its new relation to the planets. The removal of the belt from around the earth, will let in the Sun's rays, which will charge the earth more positively. This will cause it to be repelled and thrown about one-third further from the Sun, which will so change the length of our days and years, that it justified the old clairvoyant prophet, in declaring in his awkward way, "that time should be no more!" that is, as it used to be. This passage of the earth from the Sun, will fulfill another passage of Scripture which declares that the heavens and the earth shall flee away, and thus we shall have new heavens and a new earth.

This new Moon will purify the atmosphere of our earth, that men and women will almost live forever, and the change called death, when it does come, will be so slight that none will dread or fear it, and almost justify us in declaring that "there sickness, sorrow, pain and death are felt and feared no more." Life will then indeed be worth having—worth living for? Some of the Jewish prophets, who thought that Jerusalem was the city of all the world, trying to describe that day in lofty imagery, got off something like the following:

"And I saw the city New Jerusalem descend from God out of heaven." All our senses in that new condition will become purified and more acute. We will be able to see with the unassisted natural eye, further into space than we now can see with the aid of our best telescopes. We will become both clairvoyant and clairaudient naturally, and will be able to both see and hear thoughts of people who dwell in the cities, which they have built for themselves among the spheres. The soft melody of their spiritual voices, as they chant their spiritual songs, will float softly down upon us and fill the world with sweet melody and harmony, expanding the heart with love, and causing men to rejoice that truly the millennium has come. Hence no one will be heard to ask his neighbor if he knows the Lord (the spirit), for all shall know him from the least even unto the greatest. The dark shadow called night will flee away, for in that pure atmosphere the light of the Sun will reflect quite around the world, and the wilderness shall bloom like the rose.

This day of judgment, as it has erroneously been called, is looked for about this time by all the kindreds, nations, tongues and peoples of the earth. But few, if any, have a correct idea of how it is to be brought about; but few, if any, doubt that it will be by the workings of natural law.

To give the world a few hints upon the philosophy of this day of judgment upon natural principles, and thus drive away their fear by giving them a knowledge of the why and wherefore of this great change, must be my excuse for writing the present essay. Many of the ignorant inhabitants of this earth, who ascribe everything to the doings of a personal God, will also ascribe this great change, this wreck of matter and apparent crush of worlds, to the exercise of the awful wrath of his judgment. They will be ravaging and frantic, and seized with horror and despair, indescribable and calling upon God to save them, will die of fright. But a portion of mankind will be better prepared for this awful day, and calmly reposing upon the bosom of Mother Nature, will trust in her to carry them safely through, having a foreknowledge of the great event, and of the glorious consequences which will surely follow. They will calmly turn their faces heavenward and praise the Lord for giving them knowledge and strength to withstand the shock of the awful hour. The length of time occupied in passing through these great changes will be about twenty-one days.

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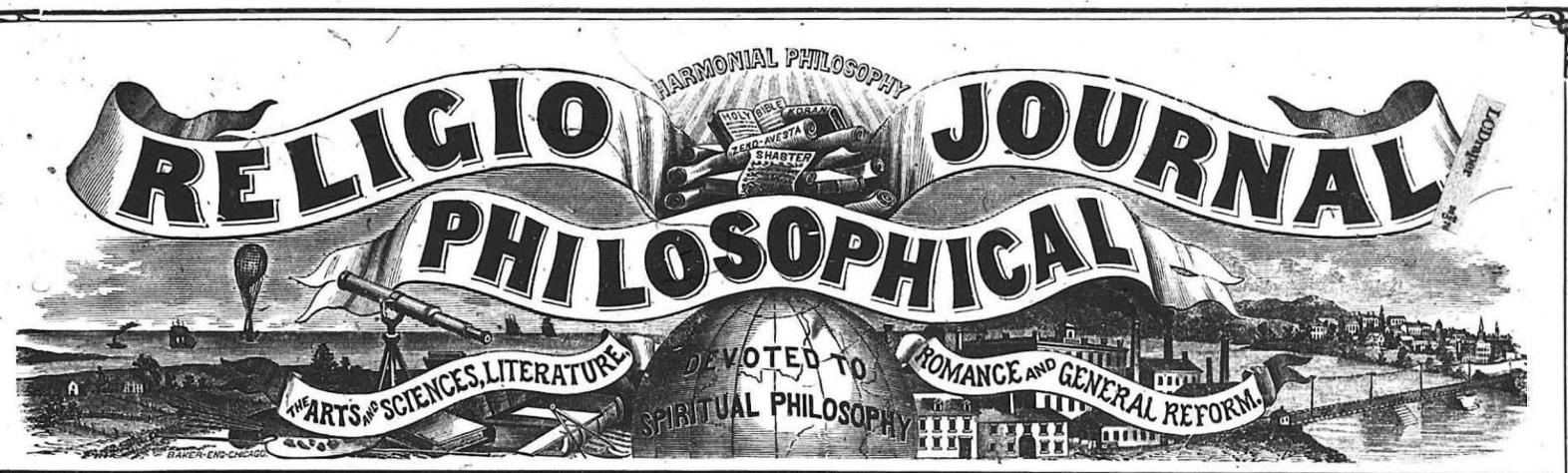
Devil and his Maker.

Devil and his Maker.

Diogenes, by A. J. Davis.

Diogenes, a Theological Romance. Cloth.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

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NO. 23.

SPIRITUALISM OF THE ANCIENTS.

BY S. B. BRITTON.

[From Britton's Quarterly.]

Natural and Celestial Magi—One Life in All—Powers of the Spirits—Revelations of the Spectrum—The Spiritual in the Natural—Influence of distant Spheres on the Earth—Man subject alike to Physical and Spiritual Forces—Polytheistic Worship of the Ancients—Science of the Early Egyptians—Astronomy among the Chaldeans—Persians and Arabians—Brahmins and Chinese—The Greek Poets and Philosophers—Spiritual idea in all Religions—Grecian Oracles—The "Vox Divina"—Moving Statues of the Gods—Bathing in the waters of Cartella—Virgins in the temple of Apollo—The Pythia—a Trance Medium—The Roman Augur—Urim and Thummim—The Sibylline Books—Secrets of the Cabiri, and the Glen-Indian Mysteries.

The ancient nations all had their sacred mysteries which seem to have been identified with the very sources of religious ideas. From the most imposing ceremonies in the temples of Isis and Ceres to the tricks of traveling jugglers, who amused vulgar crowds in the streets, there seems to have been a general recognition—among all nations—of the existence of subtle forces, hidden laws and occult intelligences, whose mysterious powers influenced the changes of matter and the destinies of nations. The Magi, by their profound studies, were enabled to avail themselves of the forces and laws of the physical universe in the production of results that naturally excited astonishment in the minds of the uninitiated. This superior power of wise men over the subtle agents of material nature—exhibited in the production of apparently supernatural effects—has been denominated natural magic. But the simple lives of many of the ancient philosophers and seers gave them a still more penetrating and comprehensive power of perception, whereby they detected the operation of remote causes, and the action of spiritual forces on the forms and conditions of human existence. Thus was developed the celestial magic of the ancients, which recognized the influence of other worlds on the sphere we inhabit. The susceptibility of human nature to the action of superterrrestrial influences became apparent; and the actual co-operation of spiritual beings in the affairs of men was manifested in various ways—in the inspiration of their faculties and affections; in the development of religious ideas and systems, and in the origin, progress and fall of empires.

The assumed influence of superterrrestrial causes and spiritual entities, on the elements of earth and the faculties of man, is not at all unreasonable, but it appears to be altogether natural and inevitable. There is no such condition possible as complete isolation. The fundamental laws of Matter and Mind run through all the gradations of being. The infinite Spirit is in all, and therefore all feel the pulses of one life, and all move obedient to the divine will. Notwithstanding the history of peoples and races has been obscured by ignorance and disfigured by gross superstitions, we yet find great truths in the cardinal ideas of primitive nations, and in all very considerable degree influenced by human mind. There is scarcely any one thing, within the range of our experience and observation, that is more clearly demonstrated than the fact, that the spirits of men who have put on immortality are still present—in the full possession and active exercise of all their normal faculties—that they act on the natural elements and through the organs of our bodies; that they restrain the will and stimulate the passions; that they impregnate the germs of ideas, develop thought and quicken the spiritual affections; that they make the youth a sage, qualify the Child of twelve years to dispute with the doctors of law and religion, and discover the greatest heroism in a modest young Shepherdess. They come in the silence of our souls to rend the veil that conceals the spiritual Arcana from our observation; or otherwise in the majesty of their power to determine the destinies of nations, and to shift the scenes in the drama of universal history.

This view of our higher relations, and of the influence of superior spheres of being over us, is, in any sense, incompatible with the laws of Nature and the dicta of Reason. Several recent scientific discoveries—in the absence of positive demonstration—would seem to be intrinsically far more improbable than the facts and claims of Spiritualism. The achievements of the telegraph are certainly sufficient to astonish the world; but the amazing revelations of the spectrum, by which we decompose the rays from sun and stars, and the pale nebula that light up the milky-way, and likewise determine the chemical constituents of distant worlds, are facts that may well startle and astonish the truly enlightened mind much more than the revelations from the Spirit World. That sphere is not so remote, and distance can not neutralize its influence. The vast realm of spiritual cause, and invisible beings, is not everywhere. Our minds are all included in the inward spirit, and the Over-Soul of the world. The forces of that occult sphere are not dependent on the unorganized elements of matter. On the contrary, its subtle and irresistible influences emanate from individualized intelligences of a superior rank in the ascending scale of life, endowed with great voluntary powers and God-like capacities. Men everywhere believe in material forces which they do not see and can not comprehend, while many foster a skepticism that disputes their divine parentage. We witness the instantaneous effects of light on the sensitive surface of the plate in the camera; we see the

rays separated and the colors fixed in the natural prisms of the flowers; and we know that the mystical power that develops these surprising results emanates, in a most essential sense, from a source that is separated from our sphere by an intervening space of nearly 100,000,000 of miles. Through the same vast wilderness, of ether come the genial influences that warm all nature into being and beauty. We are obliged to admit that man could not exist, neither beast, bird, fish nor insect could live; the meagrenest shrub would never grow, nor a single seed germinate on the whole surface of the globe without the life-giving element imparted from that distant source of light and heat.

Thus in the long slender pencils of the solar rays, life, form, color, and all the elements of use, beauty and of conscious happiness come to possess and rededicate the earth.

If the influence of material forces is thus felt and appreciated at vast and almost inconceivable distances, and all worlds are held in their orbits, and balanced by forces drawn from a superior realm to which our spirits sustain a most intimate relation, that in the last analysis mind governs the world? Spirit is the ever-active intelligent force that determines all the conditions, processes, and organic developments of matter. Shall we look to the distant center of our solar system, and depend on sunshine for the growth of cabbage, and yet expect the human soul to find the season of its crescence—to grow and blossom without the diviner elements and influences that emanate from its own appropriate sphere? This would be at once unnatural and irrational.

Our spirits are forever immersed in a measureless ocean of essential principles, inspired ideas, and moral forces, as truly as the body is surrounded by the natural earth and atmosphere. "A cloud of witnesses" that "no man may number"—Spirits from all worlds in space—broad over the very springs of life and thought. The sphere of intelligence from that great company surrounds our souls like a vital atmosphere, and a zone of light. The soul that does not recognize the presence of these powers is selish, and what is worse, morally dead and buried in a concrete of sensuality, cold, dark, and unyielding as the walls of the sepulcher.

Inspired in this vast realm of life and intelligence, it is not strange that the world, in all ages, has witnessed significant signs of its existence and frequent demonstrations of the capacity of the invisible powers to influence our thoughts, motives and actions, and the ever-changing conditions of our daily life. The light of the sun reaches and illuminates all objects within the immense circuit of its radiations, and it is but natural that the more penetrating influence of the Spirit World should warm the cold sphere of our present existence; that its subtle power should shape our institutions; and its divine light—breaking through the darkness of this world—should touch and glorify our souls. The recognition of the actual presence and irresistible influence of spiritual forces and invisible beings may be discovered in the records and the institutions of all countries. The history of religious ideas among the earliest nations, their expressive symbols and sacred mysteries; the polytheistic temples and worship of many nations; the deification of imperial persons and all the ceremonies of the apotheosis of illustrious heroes, are among the proofs of the universal recognition of the agency of spiritual beings in the affairs of this world.

The Arts and Sciences of the ancients were inwrought with their religious ideas and institutions; all were represented in the expressive-symbology or picture-language of the Egyptians and other primitive nations; but we cannot here attempt a specific illustration of the relations of these to the recognized principles and beings of the unseen world. In the light of modern discovery, Egypt is now very generally believed to have been the mother of the Arts and Sciences, and the first great seat of learning. Its monumental tables, the calculations being made from the meridian of Benares; and M. Bouilly affirms that such a conjunction of the sun and moon actually occurred 302 years before Christ.

It is now about twenty-five hundred years since Thales and other Greeks returned from their travels and studies at the principal seat of ancient learning, and in bringing with them the science of the schools and the knowledge of the ceremonies of the religion of Egypt and Poenicia. The constellations were known to the Greeks at an earlier period, as appears from references to them in the writings of Hesiod and Homer. After Thales, several of the other Greek philosophers, including Anaxagoras, made considerable progress in speculative learning and astronomical science, thus preparing the way for the advent of the illustrious founder of the Pythagorean school of philosophers.

I have already observed that the ancient nations recognized the existence and presence of invisible, intelligent beings, their power over the elements, their influence on persons, and their ability to determine the direction of public affairs. The religious ceremonies of the Greeks; their commemorative art, history and poetry, abound with many allusions to the recognition of the spirit. Herodotus—on the early Greeks—writers—believed that invisible beings presided over the destinies of man. His views concerning their presence and influence, within the present sphere of human existence, are expressed in the following lines:

"Aerial spirits by great Jove designed
To be on earth the guardians of mankind;
Invisible to mortal eyes they go;
And mark our actions, good or bad, below;
The immortal spies with watchful care
And thrice ten thousand round their charges
glide,
They can reward with glory or with gold,
Such power divine permission bids them hold."

There appears to be a most significant correspondence in the fundamental religious ideas and the speculative theology of many nations. The cardinal principles and ceremonies of Judaism and Christianity are found to exist substantially in the pagan systems of religion. Iamblichus regarded the soul of Pythagoras as a revelation of the God of wisdom; in other words, as a special incarnation of divinity; and a poet of Samos thus sings of him—

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It is also recorded of him, nearly 600 years before the birth of Jesus, that the fair youth of Samos walked on the water; that he subdued the elements; and that while crossing the river Nessus with a numerous party of his disciples, a clear voice seemed to come from the waters—saluted him, saying "Hail, Pythagoras!" The Platonists recognized invisible intelligences or genii, and they had no doubt that men were invited to both good and evil deeds by their influence. Socrates also

believed in good and evil spirits—being invisible to mortal eyes and he listened to the counsels of angels descended on him. He thus enlightened the idea that there are two general classes of demons, celestial and terrestrial, and that the latter are the authors of all the wrongs perpetrated on earth. Thus the ancients, including their wisest philosophers, were led to regard the invisible powers as the rulers of the world.

It is said that the Egyptian priests established a college of the Sciences, and according to Diodorus they made accurate observations of the movements of planets and stars, and kept registers of the same for centuries. The Chaldeans, a contemporaneous people, studied the mysteries of the planetary and astral systems, and many have presumed that they were the first to discover the motions of the heavenly bodies. But it must be admitted that the preponderance of evidence—clitly derived from monumental remains—supports the claims of those who ascribe to the Egyptians the most important discoveries in Astronomy. It is said that in the monument of Osapandiyas there was a golden circle divided into 365 parts, answering to the days of the year; and it is asserted by several writers that they represented the planets as revolving around the sun in the order now recognized by astronomers. Without attempting to determine the question whether the Egyptian Magi or the Chaldean astrologers are entitled to the credit of priority of discovery, we are certainly warranted in the conclusion that both made great progress in astronomical science, and that they also recognized the influence of other worlds and systems on the elements and faculties of the earth and man.

From Egypt and Chaldea science found its way into Poenicia and Arabia. The pastoral life of the Arabians offered rare opportunities for serious contemplation. They studied the influence of the heavenly bodies on the earth and atmosphere, and applied the knowledge so acquired to the art of navigation. They determined on their course through the desert by observing the constellations; they called the star by name, and it is said that no less than 1,000 stars are known. It is said that no man could live in the desert without recognizing the presence of these powers. It is also known that in the number of names applied to the nearer and larger worlds, and to the asterisms that every where stud the heavenly spaces.

It is also to be observed that the speculative Brahmins and the Chinese, at an early period pursued the same studies. The philosophers of India dated their astronomy back some 2,176 years—or three centuries before the commencement of our era—from a remarkable conjunction of sun and moon. The historian, M. Bailey, mentions that he had examined four different but accordant sets of astronomical tables, the calculations being made from the meridian of Benares; and M. Bouilly affirms that such a conjunction of the sun and moon actually occurred 302 years before Christ.

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The mysterious voices and responses from

objects, animate and inanimate, were not confined to the birds and the trees of the enchanted forest. There are many examples in ancient history. The statue of Memnon in Egypt, represented holding a harp, is said to emit the sounds peculiar to that instrument at sunrise, which caused Cambyses to suspect that there was some machinery concealed inside. Accordingly, in pursuance of his order, the statue was opened; but there was no intimation that the anticipated discovery was realized. After the statue had been again covered by magical rites, the mysterious voices continued to be heard at the usual hours. A voice, not always articulate, proceeded from the statue of Apollo at Delphi. The evidence derived from authentic history is conclusive, that what the ancients termed the "Vox Divina" was everywhere known among the ancient nations. The voices were heard in the air, as at the baptism of Jesus in the Jordan; from the water, as when the Philosophers of Samos and his disciples were crossing the Nessus; from the forms of spirit made visible to mortals, as in the experience of the ancient prophets, Jesus, Swedenborg, and others; and even from lifeless objects, such as brazen images and marble statues. In the examples last mentioned the utterances were sometimes confirmed by the coincidental movement of the bodies. Thus the image of Jupiter Ammon, while delivering his oracles, nodded his head; and Apollo was represented as moving in his place when he desired to communicate. Such phenomena were frequent and generally believed. The examples were so numerous in the experience of the nations, that the facts were quite generally accepted without controversy. The most philosophic poet of all ages makes one of the characters of Macbeth say,

"Stones have been made to move, and the trees to speak."

Among all the ancient oracles no one was more celebrated than that of Delphi, which was visited by philosophers, heroes, and imperial persons from many nations. Over a cavern on Mount Parnassus stood the magnificent temple of Apollo in which the oracular communications were delivered. At the foot of the mountain was the Spring of Castalia. The Pythia or priestess, was accustomed to drink from the fountain, and to wash her entire person in the waters. The ablations were repeated whenever she was about to invoke the presence and inspiration of the god. The fair priestess was also required to be modestly dressed—in garments that symbolized her purity, and most solemnly bound to the strictest temperance, chastity, and propriety; and there might be nothing, either in her dress, conversation or demeanor, to awaken lascivious feeling in the visitor. The rigid rules observed—with a view of preserving the purity of the channels of intercourse—clearly indicate the sincerity of the Greeks and their great reverence for the oracle.

That the Pythons was a trance Medium—an inspired or automatic speaker—there can be no reasonable doubt. The descriptions of her appearance and conduct when mounted on the tripod, and under the mysterious influence, are equally applicable to numerous cases of mediumship now daily witnessed all over the world. Her aspect was often wild and giddy. There was a singular action of the nerves and involuntary motion of the muscles of the whole body. When the state was fairly induced, the priestess repeated what the spirit dictated. Examples of the same class are very numerous in these days, and our observation of the facts for twenty-five years warrants the conclusion that the oracles of past ages were genuine illustrations of spiritual mediumship and intercourse. The Python was magnetized, either by the priests of the temple or by the Spirits, and then as now they commenced to speak as the communicating "spirit gave them utterance." This is conceded by a learned writer of our own time, who comes masked before the public, and makes no attempt to conceal the large measure of his contempt for Modern Spiritualism. I quote from a work entitled, "The Apocalyptic; or, Progress Backward," a book containing considerable interesting historical information, but marred by its feeble logic and an ostentatious display of the author's learning.

"The public religion sought to keep such things under its own control. All legal mediums were consecrated and religiously set apart to their office. Among these, by far the most celebrated, and most frequently consulted, was the priestess of Apollo. The theory was that Apollo spoke through her voice. But it is obvious that, in so far as she possessed any powers of provocation, or clairvoyance, they originated in the same way as in the case of the enchanted boys; that is, the induction of the magnetic, or trance state was an indispensable condition of their development; and this state was induced by essentially the same means."

The spiritual illumination of the Jewish high priest, derived from the Urim and Thummim, was scarcely more reliable than

(Concluded on 8th page.)

MODERN SPIRITUALISM.

Its Phenomena and Moral Code.

By O. S. POSTON.

Religion has in all ages and countries been subject to modification and change, as civilization and knowledge have advanced and exerted their influence. History has, in that manner, again and again repeated itself. We have had first, the age of superstition, then the age of faith, followed by that of skepticism. Such has been the lesson in Asia, in Greece and Rome, and such will be its lessons in Christian Europe and America. The Papal and Protestant Churches have alike time and again invoked the aid and protection of civil government, and by penal statute and systematic persecution of heretics and infidels, have protracted their existence, but at last even the strong hand of secular power has failed to resist the advancing tide of infidelity.

A religion that stifles free inquiry, and rests its pretensions on the assertion of its priesthood and the blind faith of its adherents, can only prosper in an age of comparative ignorance, while protected by penal enactments, and will expire as the light of reason and science investigates and exposes its contradictions and absurdities. The spirit of an enlightened age demands a faith that is demonstrated by facts that exist in the present hour and place, and whose principles and philosophy can pass through the crucible of the brain, and come forth as gold refined by similar chemical processes.

Though the old faith is being undermined and destroyed, it will be succeeded by a more demonstrated immortality than any afforded by previous religion, and a more exact knowledge of the destiny of man's spirit. A quarter of a century ago shadows, clouds and darkness rested on the future life, and those not receptive of the Christian faith had very slight, if any, assurance of a personal immortality. Death appeared to set his seal alike on the body and spirit. Such were generally the conclusions of scientific men, and the apprehensions of the masses, when they approached the river of death. At that period began those peculiar manifestations called spiritual, which have subsequently extended to every part of the globe, and by a variety of phenomena have fully demonstrated to all earnest and candid investigators, the existence of spiritual beings around us, all of whom with one accord claim to have existed heretofore on this earth, as human beings, many of them asserting that they are friends and kindred endeared to us by intimate association and whose memories are still cherished.

I state it as an established fact, that the spirits have demonstrated their presence and their power to communicate and identify themselves by various methods—to wit, by the simple rap, thus spelling out names and messages—by writing direct, by controlling the hand of the medium either while in a normal or trance condition—by communications written or spoken by mediums, who wrote or uttered the words at the same were impressed on their minds. And from this mode of communication they have progressed to phases still more satisfactory—such as writing communications on a paper or slate by their own materialized hands, and often in hand-writings similar to that which they wrote while on the earth-life, and also by speaking in a voice recognized as that of the individual whom it purported to be; hence he deceased; and still further progressing in power and demonstration, they have so far materialized themselves as to impress their image on the negative plate of the photographer, and this being pictured forth side by side with relations and friends sitting for pictures as living beings. And not satisfied with these efforts to prove those personal presence, and to drown all other evidence with absolute certainty, they have, within the past year, at New York city, Moravia, N. Y., Louisville, Ky., Detroit, Memphis, and Cincinnati, and many other places, fully materialized themselves, and appeared in proper person, and in those seances have spoken, written, and shaken hands with friends and kindred, and been fully recognized as the spirits they claim to be. Thousands of persons interested in the development and man of their numbers of various Christian churches, have been present and witnessed these phenomena and recognized the spirits thus appearing face to face, as persons they knew in the earth-life. No one can investigate these facts and doubt their existence, and no one can deny their existence as facts unless he is banking on a stock of ignorance that is inexhaustible, and refuses credence to his own senses and the host of witnesses who vouch for them that no one can number. Remember that these phenomena have not occurred at special localities, and occasionally, but as daily occurrences at distant points, and amongst persons with whom no conspiracy can be supposed to exist—thus, as it were, by their spontaneous production, proving that they are genuine and dependent upon some law of God that permits their occurrence. I assert, without the fear of contradiction, that in every manner that a person can be identified in our courts of justice, where life, reputation and property are at stake, by persons appearing by name, writing, by speaking in recognized voices, and by an accurate recognition of facts and incidents connected with the earth-life, the spirits have demonstrated their personal identity. If all these multiplied evidences thus furnished by them, does not prove the great fact of their continued life and personal presence, then all the rules of the law of evidence that judicial wisdom has originated and applies where our greatest rights are tried and determined by human tribunals, are fallacious and not to be relied on. If you dismiss the well-authenticated facts above stated, as insufficient to establish the immortality of the human soul and the identity of spirits, then repudiate also the laws of evidence, as administered in human tribunals, and accept the conclusion that universal skepticism, is the only true philosophy, and nothing can be proved by man's sense or testimony.

All other religion rest on the assertion that certain spiritual phenomena have transpired in the ages that are past and gone, and on the assumption of its truth they require mankind to accept the faith then promulgated as sustained and supported by the historical evidence of said phenomena, whether the doctrines they present are rational or absurd. The phenomena of Spiritualism exist to-day, and each individual can examine and judge for himself, whether it is true or false. All other religion forbids its followers to doubt its pretensions or examine its foundation principles. On the contrary, Spiritualism challenges the closest scrutiny, and submits itself to the logic of the most critical discussion. In the irrepressible conflict now commencing, Spiritualism presents her pretensions as the only truly, philosophic and rational religion, and its unexampled progress in the past twenty-five years, authorized the conduct of ecclesiastical trials, and the publication of documents of public inquiry and receive the hearty endorsement of all those who can dismiss the prejudice of early education and as rational beings examine fully and earnestly the facts, philosophy and religious teachings it has submitted for the consideration of mankind. I have thus far only presented Spirit-

ualism and sought to prove its existence as a great fact, and I regard it as fully demonstrated as any other fact that modern science has discovered in the domain of nature. I propose now to consider its teaching in a moral aspect, and present a brief synopsis of its cardinal doctrines and contrast them with the principles of faith of Modern Christendom.

The moral revelations of the spirits contain in themselves the elements of the religion of the future. It will be the religion, not of a single people or locality, but the religion of humanity. It claims consideration, not only as a well-authenticated, spiritual revelation, but because its teachings harmonize with the conclusions of the rational intellect of this enlightened age. It is in accordance with the religious faith I believe it will implant and sustain them, because it has no mysteries too sacred to be investigated, or of which the intellect of man is required to be immolated to insure salvation, and will, therefore, set the spirit free from the shackles of superstition, bigotry and intolerance that have so long forbidden the development in man of those qualities that constitute his God-like attributes; and, moreover, because it alone of all other faiths, will place those who accept its teachings in a position where they can indicate the character of God, for justice, equity and goodness, and rescue him from the aspersions of those who assert that he is respecter of persons, and has reserved all his blessings to be poured out on an elect few, that are his chosen people, or possessed a credulity that can believe all the doctrines of Christianity. The principal doctrines of Modern Spiritualism are divided into three grand divisions.

First: What does it disclose relative to God, his personality and attributes?

Secondly: What does it instruct us, as to the religious and moral duties of mankind?

Thirdly: What are the relative conditions and pursuits of those who have passed to the spirit of the world?

Spirits are finite and, like mortals, only know God in the power, wisdom and goodness manifested in his works. None of them profess to have seen God, and hence they can not locate, grasp, understand, or describe him. They recognize an all-pervading spiritual presence in nature, whose inexorable laws are ceaselessly active in all worlds, physical and spiritual. That great spiritual presence, which, though unseen, is everywhere, they worship and adore. One of the apostolic writers spoke under a similar inspiration when he asserted that God dwelt in an approachable light, whom no man had seen or could see.

Secondly: What moral duty do they inculcate? Whilst they profess a proper regard for the great commandments, they assert that the fundamental principle of all religion is that of love and charity we should develop in ourselves and practice toward our brother man. They do not sectarianize that charity and make it begin and end in the narrow compass of the church, but teach that it should be extended to all human kind, regardless all the family of men, children of the same great spirit, ultimately destined to attain to the higher conditions of a spiritual life, some by routes more direct, and others by slow processes and tedious paths. In man, if anywhere, dwells the fullness of God's spirit, and where we do good to man we most faithfully serve and worship God. The great teacher of Christianity propounded two great questions to those who were seeking to learn the principles of his faith: "If you love only one another, what reward have you? Do not the publicans likewise?" "If you love not man whom you have seen, can you love God whom you have not seen?" He thus virtually endorsed the same great and good sentiments that permeate the modern spiritual teachings.

Thirdly: What are the religious and moral principles of the spirit world? The creed we profess to hold. All strong aspirations of the mind outward themselves in earnest deeds, and the ruling passion of each soul becomes manifested in his daily acts. Our aspirations and deeds constitutes us what we essentially are, and no outward ordinance, no religious ceremony, no belief or vicarious atonement can change or modify the moral complexion of the spirit; hence the conclusion results that each one must be his or her own savior; that the only repentance for sin consists in that change of sentiment, thought and action, that outworks itself in good deeds. The most selfish, vicious and criminal have thus a remedy they can apply, and by constant effort and practice, may inoculate themselves with a holy spirit, and at last find pleasure in the practice of that charity and love in which the highest angel finds his chief delight. I know that many have decried the moral principles and practices of Spiritualism as totalitarian, and vicious and immoral; but as daily occurrences at distant points, and amongst persons with whom no conspiracy can be supposed to exist, thus, as it were, by their spontaneous production, proving that they are genuine and dependent upon some law of God that permits their occurrence. I assert, without the fear of contradiction, that in every manner that a person can be identified in our courts of justice, where life, reputation and property are at stake, by persons appearing by name, writing, by speaking in recognized voices, and by an accurate recognition of facts and incidents connected with the earth-life, the spirits have demonstrated their personal identity. If all these multiplied evidences thus furnished by them, does not prove the great fact of their continued life and personal presence, then all the rules of the law of evidence that judicial wisdom has originated and applies where our greatest rights are tried and determined by human tribunals, are fallacious and not to be relied on. If you dismiss the well-authenticated facts above stated, as insufficient to establish the immortality of the human soul and the identity of spirits, then repudiate also the laws of evidence, as administered in human tribunals, and accept the conclusion that universal skepticism, is the only true philosophy, and nothing can be proved by man's sense or testimony.

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sacrifices were offered and were represented to be a sweet savor to his nostrils. The New Testament represents him as having sent his only son to earth to be offered for an atonement for the sins of those who believed in his being such a personage. They locate him as a man sitting on a throne in heaven, where an eternal round of music and worship will be offered up to him by the saints, through the ages to come. Into that place of worship only the elect who were predestinated to that enjoyment, or perhaps whose faith in Christ have made them objects of his love, will be permitted to enter.

The residue of mankind who may be predestinated otherwise, or through a lack of credibility that prevents them from accepting Jesus as an atonement for sin, and the only salvation of our race will, regardless of moral character and conduct, be consigned to the same eternal perdition that the rebel angels are said to experience. A more momentary act of faith cleanse and purify the green criminal and secures his admission to the repose of the blessed, while the practice of every virtue and charity, without that special faith, only entitles his possessor to a ready passport to perdition. There is nothing rational in such a creed, and those who accept it, must do violence to mind and heart, to thought and feeling. Such a faith never has nor never will persuade mankind to be better. The more churches you dedicate to such a creed, and the larger the army of preachers sent forth to advocate its doctrine, the greater will be the wild growth of immorality, vice and crime. Such has been its effects even among those who are the vicegerents of God, and administer at the altar of the religion they profess. Their repeated and startling departures from morality and duty, prove that they have no faith in what they teach, and the fraud and hypocrisy of many of the laity and their too often want of all Christian grace prove that faith beareth no fruit among them. None to day preaches the doctrines of Jesus as an only-begotten Son of God, and they have passed to the world of spirits?

Spirits are finite and, like mortals, only know God in the power, wisdom and goodness manifested in his works. None of them profess to have seen God, and hence they can not locate, grasp, understand, or describe him. They recognize an all-pervading spiritual presence in nature, whose inexorable laws are ceaselessly active in all worlds, physical and spiritual. That great spiritual presence, which, though unseen, is everywhere, they worship and adore. One of the apostolic writers spoke under a similar inspiration when he asserted that God dwelt in an approachable light, whom no man had seen or could see.

Secondly: What moral duty do they inculcate?

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THE MAGNETIC TREATMENT. SEND TEN CENTS TO DR. ANDREW STONE, S. Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

Dr. John A. Elliott, is now prepared to give readings of character, delineations of adaptability to business, physical conditions, etc., from autographs, lock of hair, or photographs. Address, enclosed care Box 952, New York P. O.

v15020/8

SAMUEL MAXWELL, M. D., CLAIRVOYANT & MAGNETIC PHYSICIAN, 532 W. Madison St., Chicago, Illinois. Send for Circular.

Mrs. O. H. Johnson, Business and Test Medium, 217 5th Avenue, near Adams, CHICAGO.

Gentlemen \$1.00.....Ladies 50 cents.

MRS. M. A. MERCER, MAGNETIC PHYSICIAN, AND DEVELOPING MEDIUM.

No. 237 West Madison Street, Room 17, CHICAGO.

v1458/2

Great and Wonderful MANIFESTATIONS! IN CONNECTION WITH SPIRIT PHOTOGRAPHY.

The spirit whose picture is about to be taken, will respond AUDIBLY to questions asked by the sitter.

Parties at a distance desirous of having Pictures taken without being present, will receive full particulars by enclosing stamp to

W. H. MUMLER, 170 West Springfield street, Boston.

v15011/2

SPIRIT FEATURES at Crawfordville, Ind. Persons sending photograph or lock of hair, and \$2.00 with stamp, for return, will receive a trial a. all the results will be returned. If no spirit pictures are taken, the money will be refunded. Address **PHILIP DOHERTY,**

v15011/3

PATENTS PREMISED FOR BY CORRESPONDENCE to the Publishers, Dr. J. E. B. BROWN, a physician with over 20 years' experience as a Chemist, Office, 21 East Fourth St. Address, Box 92, Station D, New York City.

v15011/3

UNIVERSAL LIFE INSURANCE CO., OFFICE, NOS. 100 & 102 BROADWAY, NEW YORK.

WILLIAM WALKER, Pres't.
JOHN H. BROWLEY, Sec'y.

EDWARD W. LAMBERT, M. D., Med. Examiner.

HENRY J. FURBER, V. Pres't.
GEO. L. MONTAGUE, Actuary.

To Life Insurance Agents.

This Company, possessing the following attractive features, offers peculiar advantages to agents of ability:
1. Its premiums are about twenty-five per cent, less than those usually charged by other companies, thus enabling those contemplating Insurance to secure beyond compare our third more insurance than the same premium will secure in a minor company.
2. The Company is justly esteemed by experience, and more nearly accord with the existing conditions of the basis of the business than those of any other company organized in this State. Their sufficiency and propriety have been abundantly verified by the approval of the best insurance and actuarial firms in the country.

3. The Universal offers fair, straight forward and business-like capture—so much insurance for so much premium.

4. Everything promised in the Company's advertising documents is guaranteed in its policy, including an equitable surrender value clause, in which a stated amount of paid-up life or paid-up term insurance is given for each year of the policy.

5. Premiums are payable in thirty days after proof of death.

6. The Company has issued nearly 10,000 policies, is in a sound and flourishing condition, and enjoying a rapidly increasing patronage.

**Assets, - - - - - \$1,254,857.51
Surplus, - - - - - 347,706.51**

THE RENEWABLE TERM PLAN.

To meet a great want—long felt by the insurance public, the Universal has introduced a plan of Life Insurance by the year, like Fire Insurance. These Policies may be renewed without medical examination every five years, until death, upon payment of a small increase of premium. Example:

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Letter from N. Frank White.

FRIEND JONES:—It is pleasant here among the grand old hills of New England, to get hold of your live paper; and learn from its columns of the steady advance of our glorious cause in the great West. The East reaches out her hand to you, much as the work goes, while there has been much to distract, divide and weaken our bows against our common enemy, the overbearing and arrogant theological power of the land, the signs of the times, I think, give unmistakable indications of a steady and irresistible advance. I only need, when I get weary of work, and momentarily disengaged at the apparently formidable obstacles in the way, to go back over the years since my mediæval life began. From that retrospective journey I always come refreshed. It has been only twenty-four years, and what a growth of humanity. What monstrous loads of ignorance, credulity, absurdity and folly have been saddled upon the backs of Spiritualism, enough to sink or crush anything not founded upon the eternal truth, and how like a young giant, it has spread its broad shoulders, heaved out its many chest and moved straight on to its great work, throwing off, as it has moved along, those old tattered remnants of an ignorant past. Seeing this, I have no fear but that it will continue to move on, and throw off all the old encumbering and unsavory loads that crude and unbalanced extremists may attempt to fasten on it, while at the same time, it deals telling blows at the enemies of progress in all directions.

I find where I have been in the East, a general desire to take strong and steady hold of the work without being led away from the main issue, to follow this or that particular leader. I think, from careful observation, the disposition is quite general to claim the right of individual thought in all directions, and at the same time, to deny the right of any person or persons, separate or convened, to present what may be their convictions of truth as a standard for all. There is also a decided disposition, and it has come home to me, to rebuke the arrogance which would assume leadership and denounce as hypocrites and cowardly respectability seekers, all who can not accept its convictions in regard to the salvation of the world's ever failing, and very few that are around and common and seem disposed to throw obstructions in the way of the societies they accuse of seeking to become respectable (fearful accusation), but I cannot see that they suffer much. On the contrary, wherever I have been so far, there never was manifest before such indications of healthy growth, and never, I am sure, more decided independence and fearlessness in assaulting the strongholds of error—these grumblers to the contrary notwithstanding.

I have been especially amused at the valiant assaults of some of my esteemed co-laborers upon the formidable man of straw which they have elevated so conspicuously and labeled, "muzzling committees." The sublime courage with which they have massed their columns and moved forward upon this formidable opponent, would be calculated to arouse enthusiastic admiration, was not the straw so plainly visible through the thin garments they have clothed it in. All unconscious of the fact, I suppose, I must be one of those poor unfortunate "muzzled" ones, without sufficient nobleness and independence to confront this monster oppressor, will suddenly and mysteriously let loose upon us. I suppose I must accept it as a fact at least, as my name does not appear in the immortal list of the fearless who dare to assert their independence.

I sometimes feel quite humiliated at the thought that my twenty-four years of labor in an unpopular cause, have not better developed my courage, and incited by those valorous ones, rouse myself to a momentary indignation at this outrageous treatment of tyrannical committees; but confound the indignation, it won't stick worth a cent, and for a very good reason, I can't find the committee for it to stick against, and so I suppose I shall be obliged to journey on through life, perhaps, a poor, spiritless, cowardly, muzzled speaker, not opposing oppression, because I've no oppressors to oppose. Poor me!—Will somebody thread the tail of my coat, and remove me from this terrible condition?

By the way, I don't believe committees and societies have some rights which speakers and their controlling influences, if they are just, are bound to respect. If a society, for instance, is formed for the purpose of procuring lectures to enlighten them or the public in regard to the spiritual philosophy or phenomena, that society has a right to say to the speaker they wish to engage, we desire lectures upon that subject especially, and it would be the height of impudence upon the part of either the medium or their controller, to insist upon disengaging them. It might be very smart, spirited and independent, and all that, and those who did not engage the speaker might applaud, but it would be a rude and boorish act notwithstanding. It would be a manifestation of obtrusive and offensive individuality, which no one, allowing the society has any rights in the matter, has a right to make. It is common for Lyceum Bureaus to engage speakers for certain lectures, upon certain subjects, and it would be a condescension and violation of silliness for those lecturers to take offence at such requests. The parallel holds good in regard to our speakers and their controlling influences, as they are amenable to the law, that regulate demand and supply. As I look at it, no spirit has a right to be obtrusive and arrogant with its opinions, and no elevated and cultivated spirit, either in or out of the body, will. Beyond these very proper requests, as far as I am aware, no committee has proposed to go. The speaker, of course, or the controller, can reply,—"We wish to speak upon other distinct subjects and decline the engagement, but there is no cause for complaint, no ground for denunciation in either direction."

As far as my experience goes, the intolerance for sometimes has been upon the part of those who are raising this great cry against limitations, while committed in their invitations to me, and I don't want for them, have in no instance attempted to limit me. I have, within the last six months, received letters from those I had considered my dearest friends, full of abuse because I do not advocate ideas in regard to spiritual reform. I radically disagree with. I have been accused in these letters of dishonesty and cowardice, because I could not see as the writers saw, and all the long and pleasant acquaintance of years has been as naught, because of this monster intolerance, and still these same letters are filled with complaints of societies, who simply object to subjects which they consider uninteresting, if not demoralizing in their tendencies. I think I have been long enough in conflict with public opinion, to not fear it much, but I do not feel called upon to take up the club against it in favor of ideas which I consider radically wrong, neither do I propose to do so, though, by my refusal, I lose the good opinion of those made dear to me by the friendship of years. In the courage I feel to endure unfriendly thrusts at the heart I have, in confidence, laid open to them, the keenest and the hardest to bear, I

have the assurance that I am not entirely given over to timidity, and so feel encouraged to labor on.

I find myself often longing for the broad prairied, big hearted West, and though the warm welcoming hearts of the East are none the less dear to me, I think I shall not be content to linger here two years in succession, but shall hold myself ready for calls from Western societies for next fall and winter, as this coming summer will be complete in the great and legitimate East. I have also a strong desire to go South again, for I know, from past experience in that direction, that there is a great field there, ready and waiting for the workers. Did I not have so many depending upon me for daily bread, I should take the responsibility and go without hesitation. As it is, I am compelled by sheer necessity to wait and hope that some good angel will soon put it into the head of some of the abundantly able in our ranks, to supply the means through which the great work can be accomplished. I am satisfied that the harvest is ready all over the land, and we shall soon see such a grand uprising as the world has never witnessed, and of the best indications of the awakening thought of the people, is the avidity with which they read everything pertaining to Spiritualism; and here is where the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT are doing a mighty work. I would like to see both so strengthened that they can be held in every home for the last, and wherever I can, heart and soul in the cause to which I have already given twenty-four of the best years of my life. I do not intend to lay off the harness, but, while allowing at any and all times the greatest liberty of thought in others, I shall insist upon working in the way it seems best to me, taking no offense if societies decide they like some other way the best, and giving none by insisting upon thrusting my peculiar views upon societies who do not desire them. So working thus, I know I shall receive the approval of self, the best of all approvals.

If, for taking this position, I am to be denounced as "cowardly," "hypocritical," etc., or threatened to be compelled to "take a back seat," with a full consciousness of my weakness and my imperfections, I shall not shrink, but push ahead in my line of duty, feeling inclined to imitate those naughty boys who call out to the bald headed prophet of old, "Bring on your bears."

Seymour, Conn.

THE MAD-STONE.

Statement by an Illinois Man who was Saved from the Horrors of Hydrophobia by its Application—Description of the Stone and its Action.

(From the Daily Inter Ocean, Chicago, Jan. 29, 1874.)

BATAVIA, Ill., Jan. 24, 1874

From the numerous questions that have been asked me, I judge that some description of the "mad-stone," owned by Mr. Joseph P. Evans, of Lincoln, in this State, may be gratifying to many of your numerous readers, and I therefore write to you.

The stone is in the shape of a four and a fourths long, one inch wide, and three eighths of an inch thick, straight on the face, as if worked off, the other side nearly flat, having the appearance of being a natural shape. It has the appearance of a framework of cells, about 3/32 of an inch in diameter, round, smooth, and having the color and appearance of a brown flint. The cavity in the interstices between them are filled with a grayish stone, porous, resembling lava or pumice stone, with the grains running through from one side to the other, and in places looking as if the grains did not quite reach the even surface of the cells. Mr. Evans, the owner of the stone, claims that his family and ancestors have been in possession of it for 200 years, but does not claim to know its origin. He appears like a candid, intelligent farmer, and expresses the most perfect confidence in its efficacy as a remedy for the bite of a mad dog or rattlesnake, if applied before the patient is taken with convulsions, and believes it will cure the disease, even after it reaches that stage. I also add a description of its application in my case, partly to correct a false impression which an article in Thursday's *Inter Ocean* might be calculated to make.

Resolved, That we hereby offer and tender our earnest, sincere and heartfelt thanks to the speakers of *Patrick Marston, Roger Baldwin, Robert Fuller, Samuel Mather, Theodore Parker, Samuel Meltzer, Thomas Paine, Mrs. Frances Cleland, the Persian Maiden Stelle, Charles Rosecrans, and many others, and especially to Mrs. Elizabeth Barrett Browning, for her beautiful description of spirit homes and surrounding scenery, and for her imprudent poems.*

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The Character of the Christian Revealed Religion.

By W. E. MUNROE, M. D.

The first thing drawn to notice, in any attempt to investigate that religion, is the "eternal" doctrine. "The coming of the Son of God unto the earth, to instruct and save from eternal death or destruction, all those who shall believe on him. If this doctrine will not bear the test, it is necessary to apply to all professed revelations, we need not go further in our researches, because it is the sum and substance, or ultimate perfection of all the revelations of the book in which it appears. Before we consider this subject, let us, for a moment, regard the universe as we now know it.

There can be no doubt that the fine discoveries of the chemical action of the light of the fixed stars demonstrates that they are, in their constitution and general character, very similar to the constitution of the sun, and, indeed, of the earth. It seems, therefore, that, throughout the many millions of stars, apparently beyond number or limit, there exists bodies on which beings, very much like men may exist, and as this is extremely probable, because nothing in nature that we can discover is made in vain, we may, for a moment, conclude that it is so. But, as we have learned, among these myriad stars and earths, their greater number might very well have neglected, or let drop out of his consideration, this globe of ours, when he was created, as it is declared, that its people were exceedingly perverse and horribly wicked in his sight, but he did nothing of the kind; on the contrary, his benevolence never, for a moment failed, but he at once devised a remedy for the evil by sending (at the right moment), from the regions of his dwelling, one whom we have been taught to consider, existed to him in a relation such as we on earth judge to be that of a son. It follows that there was nothing opposed to his benevolence in so doing; nor may we consider his omnipotence affected by the act, nor his wisdom impugned. If it were in every way consistent with his benevolence so to act, then it was wise, and if wise, then was it merciful and just; and altho' we cannot measure the infinite depth of his omniscience, or understand his works, we may safely rest assured, that there is nothing contrary to the spirit of the whole scheme of the salvation of man, by means of faith in the suffering, life and death of his Savior. It by no means follows that we should have faith in the history of that people among whom he appeared, and who put him to a cruel death; that is to say, we are not called on, because in our faith in such a Savior, to accept as absolutely true, all those things which have been written by human beings concerning his progenitors. So that if we find matters in the book presented to us, that appear decidedly opposed to the attributes of the Great Father of all things, we are, of course bound to reject them, and to suppose them to have arisen from the weakness and fallibility of man. "But we are not at liberty to reject the great and leading teachings of the Savior himself, who could not possibly fall into error." It is said we are bound in reason, however, to examine thoroughly the professed accounts of his life and his teachings, and only then may we accept or reject those which do not in every way contradict the attributes of the Eternal; for, if any passage really do this, we may rest assured that they have been interpolated during the early days of the church, by men who cared less for truth than for establishing certain doctrines. It would be presumption in me to dictate, or even to point out, such passages as seem to be objectionable. If I fulfill my duty to my fellow men, by pointing out to them the mode by which they should proceed to judge for themselves, and if they follow that mode, they cannot go very far from the truth. It seems to me that men for some centuries past, to arrive at a true and reasonable system of theology, have adopted the idea that the writers of prophecy, for example, have been inspired, in some way, by heaven. In consequence, they have concluded that their words must needs be true. But this idea does not seem to rest on solid evidence, for we do not see any such claim made even in the Bible, nor, with one exception, even in the New Testament. The idea of plenary inspiration seems to have been taken up by the church at an early period; yet we do not find it acted on at all, in a large sense, until the time of Constantine. In the year 325 A. D., he presided over a grand council of 2,048 bishops, at Nice. These men were so violent and vociferous, that but for the Emperor's presence, they would have engaged in open battle. They were so prejudiced and so furious in favor of their preconceived opinions, that all justice, common sense and decency were excluded from their proceedings. In the end, Constantine was obliged, by disqualification of 1,730 of them from deciding which, out of the numerous books laying claim thereto, were really the word of God. There remained 318, who then and there decided that out of fifty gospels then extant, those only of Matthew, Mark, Luke, and John were worthy of being preserved. They rejected entirely the books of James, Jude and the Apocalypse. The rejected books among which, it is said, were three well known gospels, and the gospel of the infancy of Jesus Christ, were committed to the flames. Then, Constantine arose and solemnly declared that the books chosen should be considered as sanctioned by his former friend Sopater.

The Bible, therefore, as we find it, nearly, was first pronounced to be the word of God, by three hundred and eighteen exasperated priests, and sealed by their Emperor Constantine. And what was this Emperor? The foulest murderer that ever lived! He murdered his own wife, Fausta, in a bath of boiling water; his own nephew, Licinius, when only twelve years old; his own son, Crispus; his wife's father; his sisters' husbands; in all seven individuals, including his former friend Sopater.

This continued the Bible until the year 638, or for 315 years. In this year, on the 9th of December, the council of Toledo was held, which received into the canon the books of James, Jude, and the gospels of St. John. Little was read of these books, however, until the first English translation was made in the fourteenth century; when Luther arose. They were in Latin, and read only by a few scholars. There doubtless have been instructed men, who have received ideas from their guardian angels, and probably from other angels also, which ideas have been of value to mankind. In this way have some men foretold the future, though but very rarely has this been done correctly. This system is, however, very contracted, for these angels acknowledge, that in general they do not themselves know the future, more especially as to the affairs of this life, and they add that astrology is better formed to learn it by than even such angelic knowledge.

Now, this uncertain, wavering, imperfect condition of teaching, and knowledge, of the past, future or otherwise, demonstrates that all attempts at prophecy are, and always were, in some degree, vague and uncertain. This accounts for the confused character of

all old prophecies, which before we can receive them as indications of truth, must be brought to the test of agreement with the attributes of the eternal. If they will not bear this test, they are naught. If they do not agree with his omnipotence, they are weak; if they oppose his benevolence, they are malefic; if they coincide not with his wisdom, they are foolish; if they run counter to his omniscience, they are ignorant; if they be contrary to his mercy, they oppose his benevolence, and, if against his truth of justice, they insult the infinity of his wisdom. But the value of prophecy, *per se*, is really much below the level usually attached to it.

Let us suppose, for instance, that there had been any problem which would have called into question the coming of the Messiah on earth, would that invalidate or destroy the evidence that he really did come, as set forth by the evangelists? Who does not perceive that the really valuable evidence of his having been on earth, consists of the combined testimony of many good men as to the wondrous character of his life and death? It is this, which really constitutes the unshaken evidence of his existence; this, with the doctrines he taught, which uphold the believer in the religion he accepts, and this alone is the cornerstone of that faith, without which all revealed religion is an idle dream. Surely, this is sufficient for any reasonable man, who can see but very little to confirm the faith that needs no confirmation in the prophecy, as it is called, of his birth; in which we find a vague and uncertain use of his Hebrew, or Persian word Olahm, which might truly mean virgin, but which did not necessarily and arbitrarily signify that only. Who, Task in all fairness and good faith, were the early Christians, whose faith rested on his prophecy? Did St. Paul believe on this account? Did Peter? Did any of the early churches? It is not well-known, that the Evangelists did not write, or certainly did not circulate their writings, till about 60 A. D.? If these writings had been in existence, is it not certain that St. Paul, in his numerous epistles, would have quoted them? It is fair to believe, therefore, that this idea of the virginity of the mother of the Savior was but little known to the apostles generally, and to the early churches in particular. Yet, it by no means follows that it may not be true. All that I argue for is, that the prophecy which is supposed to point out this very remarkable circumstance, may, as the Jews declare, possibly do nothing of the kind, and yet the fact may exist nevertheless. I am not arguing, it is understood, against the fact of the Savior being born of a virgin, but against the fact of this being prophesied ages before hand, which I deem to be very doubtful and of little moment, either one way or the other. As for the doctrine of the immaculate conception of the virgin, it is a mere piece of folly, worthy of the nineteenth century, in which mankind appear to be more ready to adopt absurdities than former century, and one which may well indicate the speedy downfall of the church in which it originated. Heaven is truly suffering, but it strikes at length, and when it does strike, it strikes effectually. But if we admit the existence of such a prophecy, and that it is clear and undoubted, what does this prove? That the prophet was well and truly informed, and spoke truly also; yet we must also have the evidence of the fact prophesied, having really taken place; or it is proved to be no prophecy at all, and if we have such evidence, which we assuredly have in this case, then must we believe the fact—not because of the prophecy, but because of the evidence. And if the latter were imperfect, I do not see how the existence of the prophecy could be taken to remedy that imperfection.

Let us then value the prophecies according to their worth, but let us cease to give them an exaggerated and inordinate value. Pultneyville, Wayne co., N. Y.

SPIRIT OF THE PRESS.

Views of the Leading Journals on the Current Topics of the Day.

PUTTING GOD IN THE CONSTITUTION.

(From the New York *World*.)

In our humble judgment, it would be a great deal better to put him in the hearts and consciences of the people. We have no faith in attempts to propagate religion by political or governmental machinery.

There has been sent us by the President of the National Association formed to press the religious amendment, (whose courtesy we hereby acknowledge) a bill for a national convention to meet in Pittsburgh on Wednesday next, February 4th. I suppose such an amendment to the National Constitution as will suitably acknowledge Almighty God as the Author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation." This call is very numerously and very respectfully signed, Governors, ex-Governors, Lieutenant-Governors, judges, college presidents, professors, superintendents of education, bishops, and doctors of divinity, being conspicuous in the long list of honorable names. We can not question the sincerity of these men nor the piety which prompts their movement, and we recognize the obligation of the secular press to discuss it (if it discusses it at all) in a spirit of respectful deference to honest conviction.

It is set forth in the call that "the national Constitution is destitute of any explicit acknowledgement of God or the Christian religion." The selection of the word "Christian" is a virtual admission that the Constitution does contain an implied recognition of the existence of God and of the claims of Christianity. But we are frank to confess that we hold these to be of as little importance as do the issuers of the call. The Constitution requires oaths; and if there be a God to swear by there must be (to borrow the language of an old divine) a God to pray to. But the introduction of oaths in the Constitution was not prompted by religious sentiment, but by political feeling. It was first proposed in the convention to bind all State officers to support the Constitution, with avowed purpose to make allegiance to the new Government as sacred as allegiance to the State Governments, which their officers were sworn to support. Six States voted in its favor, and five against it, the year and nays being alike governed by political motives.

The selection of the word "Christian" is a virtual admission that the Constitution does contain an implied recognition of the existence of God and of the claims of Christianity. But we are frank to confess that we hold these to be of as much importance in requiring the Federal officers to swear to support the State Constitutions as in requiring the State officers to swear support to the new Government. No oaths of any kind had been required in the government of the Confederation which the new Constitution was to displace. At a later stage of the proceedings a motion was made to require the Federal officers to take the same oath imposed on the State officers, and it was unanimously carried. Whoever will look into *Madison's Debates* will discover evidence enough that no recognition of religion was intended in this part of the Constitution.

The implied recognition of Christianity was just as little dictated by any religious consideration. "Done in convention in the year of

our Lord" etc., was merely the ordinary form of solemn legal authentication in the expression of a date. The same form is found at the end of the Ordinance of 1787, relating to the Northwestern territory, and is no more a recognition of the Divine authority of Christianity than is "yours truly" before the signature of a letter from a gentleman to a lady is a declaration of love. We do not therefore join with those who thrust these phrases in the faces of the pietist as an argument that what they desire is already in the Constitution. Such investigation as we have given to the subject convinces us that the framers of the Constitution intentionally forbore to introduce the name and acknowledge the supremacy of

unknown worlds, and invited all the people to come to the tables where their unseen friends would join them in holy communion.

I suppose that the era of priestly authority and dogmatic assumption approached its close, and that the religion of the future would rest upon the evidences which men and women gathered from nature by the exercise of their own senses. Still the holding the opinion that such must be the result of the movement known as Modern Spiritualism, I wish to place in your columns my protest against this assumption of Mr. Tuttle, and to assure the readers of the *Journal* that when I testify to the fact of a ring being sometimes placed around the neck of a young man around whose neck it was placed, I have not been "necessarily deceived," nor have I given "sad evidence of human credulity." I only state that which has occurred more than thirty times in my presence, and under conditions which rendered imposture of fraud absolutely impossible.

A plain ring made of half inch rod-iron, measuring less than fifteen inches, was placed many times around the neck of a young man, not a professional medium, who was under my close supervision, and as none of the implements or accessories of the juggler were employed, simply a man's neck and a solid iron ring, there was no difficulty in placing them under *strict test conditions*. The ring could be privately marked with a file, or by acids, or in any way desired, so that the medium could not, in the dark, either ascertain or imitate, and in a few minutes, sometimes less than two, it would be around his neck.

On one occasion, another ring, made by a similar form the same end of iron, was privately marked and surreptitiously substituted for the original ring. The result was a triumph, the substituted ring being placed around the neck, and the skeptic who made it for the purpose of exposing a fraud, acknowledged publicly that what he thought impossible had certainly been accomplished.

Now is this testimony worthless, because Mr. Tuttle has so pronounced it? Am I to disbelieve the evidences of my own senses when using them under most favorable conditions, or am I to throw aside the opinion, deliberately formed, that scientists in the Spirit-world, with the knowledge of forces unknown to mortals, were trying experiments interesting to them and valuable to ourselves, and quickening the minds of hundreds to a perception of the fact that an invisible intelligence was working among them?

I ask, am I to throw aside my own conclusions because Mr. Tuttle denies the facts upon which they are based, or because Mr. Jackson Davis assures us that while such facts are possible, they are produced by a class of spirits? I have heard "Dijkem."

While I hold both gentlemen in high esteem, I must, nevertheless, respect the evidence of my own senses more than the profundity of the one, or the vivid imagination of the other. Baltimore, Md.

Sex in the Spirit Life.

I read in your JOURNAL a suggestive article by Hudson Tuttle, on the above subject, and agree, yet do not quite agree with him.

His idea is to turn up our idea of the life beyond the grave, of the appetites and passions that pertain to our earthly life. This is well, and greatly needed for some.

In the wonderful illustrations of Dante's Inferno, by Gustave Doré, the genius of the artist has bodied forth, with fearful power, the conceptions of the great poet, and we see troops of beings tortured and tormented by base memories and by low and mean desires never to be repelled. They are but a transcript of Whittier's words:

"We shape ourselves the joy or fear, Of which the coming time is made, And fill our future's atmosphere, With sunshine or with shade."

But, while all this seems true and rational, yet this evil is transient and the good is permanent. The appetites and desires indispensable to our daily life here, and to the continuation of the race, are perfectly appropriate to that higher life. If there be as probably these as anything there analogous to them, it must be of a kind fitted to the needs of a spiritual existence.

In the matter of sex, so much as pertains to the conception and birth of coming generations here, is needless there, and may not exist.

But is this all? Are not the fine and subtle attractions and repulsions of sex here, to a large degree spiritual, and such as do not reach to physical results, yet make life beautiful and sacred in its social aspects? Sex is of the soul first, then is the body with its personal peculiarities. Man is man, woman is woman, in soul, and secondarily, and of course, in person. The sex in soul, the delicate reverence, the tender trust, the mutual inspiration and help of man and woman, here, is of the spirit, and will chiefly live when these bodies of ours go back to the dust. So, in that higher sense, is this the theory and I offer it in the same spirit of modest suggestion by which Hudson Tuttle's article was marked. Yet, if glimpse through the gates ajar by mediums and clairvoyants be of any value or reality, they give us some proof that the dual glory of man and womanly life make up the divinity of that higher realm.

G. B. STEBBINS, Detroit, Mich.

The Soul of Things—Vol. II.—By Wm. Denton.

BY WASHINGTON A. DANSKIN.

MR. EDITOR.—In your JOURNAL of 31st of January, there is a review of A. J. Davis' "Dakka," by Hudson Tuttle, which contains some very remarkable assertions.

Mr. Tuttle says: "The testimony of a thousand persons that they saw pure water burn, or a solid mass of iron float upon its surface, would be of no value. One and all, by some means, necessarily were deceived. We should be cautious in pronouncing anything impossible, but we are advised, when we say that the world is round, that we are not deceiving ourselves." * * * "And are not evidences of human credulity, rather than the return of departed friends?"

Now I would ask Mr. Hudson Tuttle, how, or by whom, he was "advised," when he made this very dogmatic announcement, that the testimony of a thousand persons is of no value, if he happens to disbelieve the fact testified to? Has he penetrated the "Arcana of Nature" so deeply as to have compassed all its possibilities? Has he, in his profound research, discovered all the forces which nature has at her command, so that he can assert, with dogmatic authority, that men who use as clear perceptions as his own, are necessarily deceived? * * * "And are not evidences of human credulity, rather than the return of departed friends?"

This volume opens with a valuable and most interesting chapter in "The Soul and the Soul-realm," giving his own views and quoting from Buchanan, Gregory, Reichenbach, and others. Following this are records and remarks on experiments with Mrs. Denton, their son, Sherman and sister, Mrs. Cridge, illustrated by plates of scenery, dwellings, animals and men, in the pre-historic, stone-age, the cave-age in old Pompeii, older Egypt, etc., etc., as these momentoes of olden days come up in shadow, yet real presence to the mind and the inner vision of the psychometrist. It is, indeed, a book of singular interest and value, provocative of thought and investigation. A third volume is just out, and the whole make a magazine of wonderful experiments—a library of marvel-

ous psychometric lore, giving glimpses of "The Soul of Things."

Mr. Denton is well known as an able, eloquent and scientific lecturer on Geology, a fearless and bold radical, a sensible and decided Spiritualist, a man of high personal character. He is fully occupied in New England, making but an occasional visit to the west, but he should be heard in Chicago, and in towns near that city as well. G. B. STEBBINS.

Detroit, Mich., January 29th, 1874.

[Continued from First Page.]

the Grecian Oracles. The Roman Augurs who prophesied by an observation of celestial phenomena, the flight of birds, and the occurrence of various accidents, were probably not entitled to a very high rank among the instruments of intercourse between the visible and invisible worlds. The Sibylline Oracles—most of which were built by an old woman because Tarquin the Proud, twice elected to purchase them—may have been of more consequence. On this point, I do not propose to speculate. To distinguish the genuine phenomena of a true Spiritualism from the phantom creations of mere appearances, psychological hallucinations, and the tricks of the juggler; to classify and explain the genuine facts in their relation to the laws of matter and mind, will be our object in succeeding papers. We need now unveil the secrets of the Cabiri and the Elysian Mythes for further proofs of spiritual agency. The facts that have left an indelible record in authentic history, and are now revealed to the common observation of mankind, are sufficient for all the purposes we have in view, in a series of papers that may appropriately follow this Introduction.

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1874.

TWENTY-SIXTH ANNUAL REPORT OF THE PENN MUTUAL LIFE INSURANCE COMPANY OF PHILADELPHIA.

OFFICE—No. 921 CHESTNUT STREET.

ASSETS, January 1st, 1873, at Cost. \$3,909,022.56

RECEIPTS. Premiums received. \$993,344.07

Interest received and accrued. 271,153.09

Assets at cost. \$3,644,827.16

DISBURSEMENTS. \$5,173,529.72

Losses and Endowments. \$289,963.60

Claims, etc. \$1,157,486

Commissions, Salaries and other expenses. 432,900.66

Assets at cost. 193,349.55

\$906,431.71

Assets at cost. \$4,367,098.01

United States 5 and 6 per cent. Bonds. * * * * * \$1,000,000

Pittsburgh and other City Bonds. 1,374,794.90

5 and 7 per cent. Consols. 1,000,000

Bank and Railroad Stocks. 573,240.33

Mortgages and Ground Rents, all first. 296,334.33

Claims on Notes secured on Policies. 1,018,963.16

Loans on Collaterals. 764,073.53

Loans on Policies, not reported, etc. 76,449.08

Real Estate. 1,000,000.00

Real Estate, etc. 1,000,000.00

Real Estate and Accrued on Loans. 354,941.82

Furniture at Home Office. 9,638.14

Assets at Market Value. \$4,411,096.96

LIABILITIES. \$1,500,000

Losses not yet paid. \$120,400.00

Overpaid by agents. 1,157,486

Amounts required to reimburse us. 432,900.66

Script Dividends of the Company outstanding. 353,770.00

\$4,046,227.47

Surplus for Policy Holders. \$364,799.49

H. S. STEPHENS, Esq., Vice President.

HENRY AUSTIN, Secretary.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

B. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 28, 1874.

\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES EIGHT CENTS.

NO. 24.

WHICH?

Buddhism or Christianity as a Code of Morals.

The Christians of the nineteenth century teach the children that Buddhists are *heathens*, and that heathens are the people that God commanded the Hebrews to slaughter—men women and children—virgins alone excepted, and they only were saved to gratify the passions of those bloodthirsty barbarians, "God's chosen people."

With the doctrines of Christianity our friends are familiar. We here give a specimen of Buddhist devotion by way of contrast. Our readers will see that there is quite as much religious devotion manifested among the so-called heathens as among Christians, and who shall say that their religion is not as acceptable to deity.

This account of the life and death of the "Pagan" high priest of Siam, is taken from Mr. Lewinow's book, entitled, "The English Governess at the Siamese court," being recollection of six years in the royal palace at Bangkok. Its perusal is recommended to the high priests of the Christian religion.

"Do you understand the word 'charity' or *maitri*, as your apostle, St. Paul explains it in the thirteenth chapter of his first epistle to the Corinthians?" said his majesty to me one morning, when he had been discussing the religion of Sakymuni, the Buddha.

"I believe I do, my majesty," was my reply.

"Then, tell me, what does St. Paul really mean, to what custom does he allude, when he says, 'even if I give my body to be burned, and have not charity,' it profiteth me nothing?"

"Custom!" said I. "I do not know of any custom. The giving of the body to be burned is by him esteemed the highest act of devotion, the purest sacrifice man can make for."

"You have well said. It is the highest act of devotion that can be made, or performed, by man for man,—that giving of his body to be burned. But, if it is done from a spirit of opposition, for the sake of fame, or popular applause, or for any other such motive, is it not to be regarded as the highest act of sacrifice?"

"That is just what St. Paul means; the motive consecrates the deed."

"Now," said the king, taking several of his long strides in the vestibule of his library, and declaiming with his habitual emphasis, "St. Paul, in this chapter, evidently and strongly applies the Buddhist's word *maitri*, or *mâtre*, as pronounced by some Sanskrit scholars; and explains it through the Buddhist's custom of giving the body to be burned, which was practiced centuries before the Christian's era, and is found unchanged in parts of China, Ceylon, and Siam to this day. The giving of the body to be burned has ever been considered by devout Buddhists, the most exalted act of self-abnegation."

"To give one's goods to feed the poor is common in this country, with princes and people—who often keep back nothing (not even one cent, the thousandth part of a cent), to provide for themselves a handful of rice. But then they stand in no fear of starvation; for death by hunger is unknown where Buddhism is preached and practiced."

"I know a man of royal parentage, and once possessed of untold riches. In his youth he felt such pity for the poor, the old, the sick, and such as were troubled and sorrowful, that he became melancholy, and after spending several years in the continual relief of the needy and helpless, he, in a moment, gave all his goods—in a word, all—to feed the poor! This man has never heard of St. Paul or his writings; but he knows, and tries to comprehend in its fullness, the Buddhist word *maitri*.

"At thirty, he became a priest. For five years he had toiled as a gardener, for that was the occupation he preferred, because in the pursuit of it he acquired much useful knowledge of the medicinal properties of plants, and so became a ready physician to those who could not pay for their healing. But he could not rest content with so imperfect a life, while the way to perfect knowledge of excellence, truth and charity remained open to him; so he became a priest."

"This happened sixty-five years ago. Now he is ninety-five years old; and, I fear has not yet found the truth and excellence he has been in search of so long. But I know no greater man than he. He is great in the Christian sense, loving, pitiful, forbearing, pure. Once, when he was a gardener, he was robbed of his few poor tools, by one whom he had befriended in many ways. Some time after that, the king met him, and inquired of his necessities. He said he needed tools for his gardening. A great number of such implements were sent to him, and he immediately shared them with his neighbors, taking care to send the most and best to the man who had robbed him. Of the little that remained to him, he gave freely to all who lacked; not his own, but another's wants, were his sole argument in asking or bestowing. Now, he is great in the Buddhist sense also—not loving life nor fearing death, desiring nothing the world can give, beyond the peace of a beatified spirit. This man—who is now the high-priest of Siam—would, without so much as a thought of shrinking, give his body, alive or dead, to be burned, if so he might obtain one glimpse of eternal truth, or save one soul from death or sorrow."

More than eighteen months after the first king of Siam had entertained me with this essentially Buddhist argument, and its simple and impressive illustration, a party of pages hurried me away with them, just as the setting sun was trailing his last, long lingering shadows through the porches of the palace. His majesty required my presence; and his majesty's commands were absolute and instant.

"Find and fetch!" No delay was to be thought of, no question answered, no explanation afforded, no excuse entertained. So with resignation I followed my guides, who led me to the monastery of Watt-Rajah-Bat-ut-Sang, a long, low, square building, with a high, gabled roof, and a balcony. The interior was filled with the sounds and humors of his majesty, my mind was not wholly free from uneasiness, generally, such impetuous summoning foreboded an interview the reverse of agreeable.

The sun had set in glory below the red horizon when I entered the extensive range of monastic buildings that adjoin the temple. Wide tracts of waving corn and avenues of oleanders screened from view the distant city, with its pagodas and palaces. The air was fresh and balmy, and seemed to sigh plaintively among the betel and cocoa palms that skirt the monastery.

The pages left me seated on a stone step, and ran to announce my presence to the king. Long after the moon had come out clear and cool, and I began to wonder where all this would end, a young man, robed in pure white, and bearing in one hand a small lighted taper, and in the other, beckoned me to enter, and follow him; and as we traversed the long, low passage that separated the cells of the priests, the weird sound of voices, chanting the hymns of the Buddhist liturgy, fell upon my ear. The darkness, the loneliness, the measured monotone, distant and dreamy, was both romantic and exciting, even to a matter-of-fact English woman like myself.

As the page approached the threshold of one of the cells, he whispered to me, in a voice full of entreaty, to put off my shoes; at the same time prostrating himself with a movement and expression of the most abject humility before the door, where he remained without changing his posture. I stooped involuntarily, and scanned curiously, anxiously, the scene within the cell. There sat the king; and at a sign from him, I presently entered, and sat down beside him.

On a rude pallet, about six and a-half feet long, and not more than three feet wide, lay with a bare block of wood for a pillow, a dying priest. A simple garment of faded yellow, covered his person; his hands were folded on his breast; his head was bald, and the few blanched hairs that might have remained to fring his sunburned temples had been carefully shaved; his eyebrows, too, closely shaven, his feet were bare, and exposed. His eyes were fixed, not in the vacant stare of death, but with solemn contemplation or scrutiny upward. No sign of disquiet was there, no external suggestion of pain or trouble. I was at once startled and puzzled. Was he dying or acting?

In the attitude of his person, in the expression of his countenance, I beheld sublime reverence, repose, absorption. He seemed to be communing with some SPIRITUAL presence.

My entrance and approach made no change in him. At his right side was a dim taper in a gold candlestick; on his left, a dainty golden vase, filled with white lilies, freshly gathered: these were offerings from the king. One of the lilies had been laid on his breast, and contrasted touchingly with the dingy, faded yellow of his robe. Just over the region of the heart lay a coil of unspun cotton thread, which, being divided into seventeen filaments, was distributed to the hands of the priest, who clasped them with filled the cell that none could have moved without difficulty. Before each priest were a lighted taper and a lily, symbols of faith and purity. From time to time, one or other of that solemn company raised his voice, and chanted strangely; and all the choir responded in unison. These were the words, as they were afterwards translated for me by the king.

[We quote only the translation—Editor.]

First voice:—Thou Excellence or Perfection! I take refuge in thee.

All:—Thou who art named Poot-th! Either God, Buddha, or Mercy, I take refuge in thee.

First voice:—Thou Holy One! I take refuge in thee.

All:—Thou Truth, I take refuge in thee.

As the sound of the prayer fell on his ear, a flickering smile lit up the pale "sallow" countenance of the dying man with a visible mild radiance, as though the charity and humility of his nature, in departing, left the light of their loveliness there. The absorbing rapture of that look, which seemed to overtake the invisible, was almost too holy to gaze upon. Riches, station, honors, kindred, he had resigned them all, more than half a century since, in his love for the poor and his longing after truth. Here, in one of the wandering or vagueness or incoherence of a wandering, derided death. He was going to his clear, eternal calm. With a smile of perfect peace, he said: "To your majesty I recommend the poor, and this that remains of me I give to be burned." And that, his last gift, was indeed his all.

I can imagine no spectacle more worthy to excite a compassionate emotion, to impart an abiding impression of reverence, than the tranquil dying of that good old "pagan." Gradually his breathing became more laborous, and presently, turning with a great effort toward the king, he said, "I will go now!" Instantly, the priests joined in a loud psalm and chant, "Thou sacred one, I

take refuge in thee." A few minutes more, and the spirit of the high priest of Siam, had calmly breathed itself away. The eyes were open and fixed; the hands still clasped a expression sweetly content. My heart and eyes were full of tears, yet I was comforted. By what hope? I know not, for I dared not question it.

Spiritualism Not a Cause of Insanity.

One Rev. A. Turner, a Methodist Minister, keeping out of sight the fact that Methodism was founded by John Wesley who was a medium for physical spirit manifestations, and gave lengthy reports of his interviews with spirits, seeks to bring Spiritualism into disrepute by arguing that spirit-communion causes people to become insane.

Supposing it is a fact that Spiritualists do sometimes become insane, is that any argument that spirit communion is false? People who become insane are usually of a nervous temperament, like Hugh Miller, who by close application overtax their finely organized brains, and thereby dethrone their reason.

It seldom happens that Methodist ministers who pay more attention to "yellow-legged chickens" and oyster soups than they do to spiritual matters, become insane. They are far more predisposed to dyspepsia and gout than insanity.

It seems that the Rev. Turner is lecturing against Spiritualism in Indiana, and has attempted to make a point against it on the score of insanity. Dr. Pence replied to him as follows.

Editor Sun:—Please grant a place in the columns of your valuable paper for the following reply to Rev. Turner's article, which appeared in your issue of the 9th inst.

The article referred to involves a question of veracity, the only point really worthy of notice, inasmuch as the other points to which my attention is called, demonstrating the dire effect of Spiritualism. The first on the list is the case of a Mr. Myers, who the Cincinnati Commercial says "committed suicide, and it is stated was impelled to the rash act by a hallucination superinduced by an interview with a spiritual medium." Establish the report and good-by Spiritualism. Go for Mott, brother T.—please go for Mott. Excuse me for calling you brother, we being off-spring (you may not like to admit it) of one parentage, to me it becomes natural.

The New Albany Standard says "a goodly number might be added in this city, to those whom Spiritualism has led to insanity, and others might be found who are in a fair way to reach the same condition." This declaration will not appear so strange, after all, when it is remembered that Rev. T. says to his mind *all* Methodists who have any anything to do with Spiritualism are insane. This may be a good point to consider, the modicum of the theory called "Spiritualism," as it is called, demonstrating the dire effect of Spiritualism. The first on the list is the case of a Mr. Myers, who the Cincinnati Commercial says "committed suicide, and it is stated was impelled to the rash act by a hallucination superinduced by an interview with a spiritual medium." Establish the report and good-by Spiritualism. Go for Mott, brother T.—please go for Mott.

In the second place, with him, all who become demented over phenomenal Spiritualism are Spiritualists. To disabuse the gentleman's mind of this error, let us suppose a dearly beloved member of his family unexpectedly becomes the victim of this power, which he ascribes to the devil, and as the result, reason with him is dethroned, (they who believe in the theory so terribly shocking and dangerous of this result, not the Spiritualists) the officiating would place him on the side with his brother Methodists, and on the other with those whose insanity was caused by Spiritualism. On being discharged, whether by death, recovery or through other channels, his position with the Methodists would be retained. The reader will excuse me for calling you brother, we being off-spring (you may not like to admit it) of one parentage, to me it becomes natural.

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A REVIEW.

Startling Facts in Modern Spiritualism,
By N. B. Wolfe, M. D., Cincinnati, 1874.

The publication of this extraordinary volume may be said to mark an important epoch in the history of Spiritualism. We are witnessing to-day what may be termed a great Spiritualistic revival. Not only in America, the birth-place and home of this strange modern creed, but likewise in Europe, Spiritualism is exciting an unwonted interest, and enjoys a degree of recognition hitherto unprecedented amongst the better classes of society. Perhaps there is no stronger proof of the extent to which skepticism pervades the educated masses in this era of Materialism, than the very eagerness manifested on the subject of Spiritualistic investigation. While the more credulous portion of the Orthodox denounce Mediums as witches, and attribute their manifestations to diabolical agency, the Materialists betray an almost amusing degree of anxiety upon this topic. To them the possible truth of Spiritualism is the only trustworthy evidence of a future state; they hold it, perhaps, as the straw on which the drowning man involuntarily clutcheth. Whatever be the truth of Modern Spiritualism, it may undoubtedly be regarded as more or less of a fake against the ever rising tide of Modern Materialism. And, viewed in this light, we may consider the curious volume before us as likely to exert something of a beneficial influence upon a certain class of thinking minds.

Dr. Wolfe himself appears to have been a thorough Materialist in his early days;—he indeed tells in the first chapter of his work that "a belief in the supernatural ceased to be a part of his mental code when he ceased to be a child." He has not given us much information concerning the nature of his early religious teachings; but from what we can learn he appears to have had a sound, old-fashioned orthodox training. Brought up in a rural town of Pennsylvania where many superstitions of the old colonial days yet linger, his early religious conviction was naturally mingled with a belief in witchcraft as held by folks in the neighborhood, who nailed horse-shoes on the doors of their houses "to keep the witches out;" and his personal recollections of suspected devils in the black art, still rankle in his heart. Low, from the time of his first Spiritualistic experience, however, he had abandoned all faith in the supernatural. This first experience we consider about the most extraordinary relation in the volume, if not the most interesting.

While pursuing his medical studies at Ebensburg in 1834, Mr. Wolfe was one day visited by a farmer named Lloyd who claimed that his daughter had been bewitched by a wicked neighbor. The man's statement was so peculiar, and his manner so urgent, that the Squire, before whom the matter was finally laid, detailed a committee to visit the house and report the condition of affairs. The writer gives the names of this little party, ten in all, of which he formed a member. We quote the most extraordinary portion of the Doctor's narrative:

"* * * As we entered the kitchen parlor, ten men strong, the juveniles opened their eyes, with big wonder in their faces. A little social chat soon put all hands at ease, while we were prepared to witness and bear impartial testimony to what might be presented. Of course our interest centered on the bewitched child, who was the oldest and largest of the group of six tow-headed children before us. She was a stout, healthy-looking girl, twelve years old, and large for her age. Her hair, a shade darker than her younger sisters' and brothers', hung loosely about her neck, tangled and uncared for. There was a thoughtful expression in her face and large dark eyes, into which you could look as into a well of clear water, and fancy anything. This child was much loved by her parents; her disposition, they said, was sweet as her manners were gentle. She stood in the center of the group, timidly shrinking from our prying gaze, conscious that she was an object of supreme interest to us all.

"After our scrutiny had been satisfied, the other children were called away from her, and she was left alone. She was bare-footed, and her dress—a home-spun linsey-woolsey—hung barely to her ankles. She had outgrown several tucks that had left bright flounces nearly about the bottom of the skirt. We had barely time to make these observations when the first symptom of witchcraft made its appearance. About six inches from the child's—oh, wooden bench, sat a patent-pail filled with water. This began to show symptoms of unrest, the pail rocking on its square bottom. After making two or three efforts to slide along the bench, it careened and fell to the floor, sending its tiny deluge to our feet.

"This was the beginning of the trouble. Of course we examined the wooden bench and pail, but discovered nothing to rouse the least suspicion of trickery. * * * The seat was quite interesting to several half-scared gentlemen; and their surprise was not lessened a bit as one of the chairs in the room made first a creak and then a start from where it sat, toward the child, who stood about six feet from it. When half the distance had been passed, the chair stopped, as if to consider the propriety of its strange demeanor, toppled a few times on its back legs, then fell to the floor. I bear a cheerful testimony to the fact that the chair projected this movement of its own will and could without any aid, advice, or encouragement from any visible being in the room, and should be held alone responsible for any fractures, bruises or contusions of legs, back, or pelvis it may have sustained.

"The general verdict of the jurors assembled was, that the seat was in the chair, but whether in the bottom, back or legs, or all together, we could not decide.

"This diabolical manifestation put us all in an 'èrie swither,' and we began to look at the little girl with something like fear and trembling. The poor child then leaped up against the chimney pier, over which was a board serving as a mantel, it was a shelf upon which all kinds of traps had been placed. One or two old Welsh books, one of which was a Holy Bible, took a notion to 'raise Cain,' and made a perceptible movement toward the middle of the floor. They succeeded admirably in their intent, as if they righteously anticipated their own Balaam, and then, as it were, the most sprightly. * * * Then came several pairs of undressed stockings, without fleshly legs in them; and they were quickly followed by an old witch lamp as a light to their feet. The value of that shelf for house-keeping purposes will never be accurately estimated. There was seemingly no end to the traps that flew from that perch. A japanned candle-stick suddenly started, as if kicked on end, and alighted unpleasantly near to our feet. Then some tin pans, pie platters, started on a skimming expedition, and there was no telling just where they would hit."

"* * * An old spinning-wheel, of the large, trotting kind, that turns as you run backward, and spins a hunk of yarn in a minute or more, now began to cut up didos by rotating on its center with a velocity that was 'stunning' to feel which had occurred since we were seated

see, and, if the periphery had snapped, the momentum would have been 'stunning' to feel by some of us who stood in the line of its motion. After littering the floor with the fragments of a few dinner-dishes, the performance intermitted, and the spectators adjourned to the outside of the house for consultation."

"* * * Our short conference was interrupted by the appearance of Lloyd at the door, beckoning us to come in as the row had commenced again. So in we went, and found this time that the manifestations had been transferred from the kitchen-drawing-room to the room containing the beds. As we entered, the first thing to arrest my attention was the old saddle and bridle hung on the peg. The bridle came rattling to the floor first, with a clattering noise; then, soon after, the old saddle stirrups began to shake; the flags extended themselves like the spread wings of an eagle, and the saddle, literally raising itself like a huge bird, swept with its leather wings out-stretched from its peg-top seat to the middle of the floor, quite near to where the child was standing. If the Devil was seated on that saddle, he certainly received some bruises in the fall."

"Next the trundle bed began to exhibit symptoms of tribulation, or a fancy to show its agility to our astonished eyes. It first made a dart into the room, entirely clear of the mother bed, over spreading it in a most lively manner; but as it had nothing to say, and offered no explanation for its obscenity, it was forcibly pushed under the large bed again, half way. At this juncture it seemed to take on the sulks, or perhaps it is better to say the disposition of the mule, and refused to go any further on compulsion. This put two of our party on their mettle, who pushed hard enough at that bedstead to have shoved it through Adamantine gates, though guarded by Cherubim and Seraphim; but the pecky things wouldn't 'push' worth a cent." For several minutes the issue was uncertain; it was a kind of a 'pull Dick, pull Devil' contest, when, while the boys were blowing and getting their 'second wind,' he was dazed if the little bed didn't go right under the big one, itself, and as natural as a kitten goes under a cat! Having performed this feat voluntarily, this power demonstrated its satisfaction by pounding on the floor under the bed, as if with a muffled mallet." (p. 10-14)

Like many other equally remarkable narrations in Dr. Wolfe's work, this extraordinary account may be believed by some readers as a fantastical fiction; but the author's minute carefulness in giving the names of the witnesses and other parties concerned, the locality in which the incidents related took place, and the date of their occurrence, may justly be presented as weighty arguments in his favor. The observance of such inexplicable phenomena in broad daylight naturally produced a powerful impression on the mind of the young skeptic. Modern Spiritualism, however, as we now understand it, was yet unknown; the manifestations received by the Fox girls attracted no attention until four years subsequent to Mr. Wolfe's experiences; and the now widely accepted theories of Spiritualism had not been yet advanced in explanation of such curious facts, so that the young man was left to draw his own conclusions from them unaided. Under these circumstances it is perhaps less surprising, that in spite of these marvelous experiences which he not only confesses his inability to account for, his skepticism was but little shaken. The subsequent occurrence, nevertheless, had the effect of exciting his curiosity upon the subject of such manifestations, and a succession of equally singular experiences at a later date determined him to pursue the course of investigation which finally led to what may term his conversion. Having succeeded in acquiring a respectable fortune in the exercise of his profession, he "finally resolved to have his curiosity gratified, at whatever expense might be of time, labor, or money." Accordingly he started forth, knight-errant fashion, in search of the Holy Grail of Spiritualism, visiting all the celebrated mediums of the country at their own residences, making investigations, exposing Spiritualistic jugglers and humbugs—of whom he appears to have encountered quite a little army—and filling up his spare moments by devouring everything in the shape of Spiritualistic literature that came in his way.

Any reader with the least idea of physiognomy who will examine the fine portrait of Dr. Wolfe which forms the frontispiece of his book, will at once discern an unshaken suspicion he might possibly have entertained concerning the author's mental condition, or his excessive credulity in matters of faith. It is the face of a man of intellect, energy, immense power of will, and keen observation—a hard, skeptical face, with a glint in the steel-gray eyes and a peculiar mould of the bearded lips that plainly betoken a character whom it would be no less unsafe than difficult to impose upon.

Dr. Wolfe has detected a very large number of mediumistic charlatans, and exposed them in a manner rather vigorous than pleasant.

So many detections of fraud would certainly either dishearten most men or else determine them in the conviction that all Spiritualism is at best only a modern phase of jugglery; but Dr. Wolfe's early experiences had been too remarkable to allow of his entertaining the latter opinion, and his remarkable continuity—by which his success in life must be in great part attributed—ensured him in his determination to pursue his investigations to the end. We take occasion here to quote from the narrative of his extraordinary experiences during his visit to Mr. J. V. Mansfield, of New York, otherwise known as the "spirit post-master," at whose house he remained for many weeks investigating the phenomena of Spiritualism. Mr. Mansfield's specialty is the answering of sealed letters, some of which came to him stitched through and through with a sewing-machine, and covered with a coat of sealing wax. The spirit enable him, (at least they are said to enable him) to read the contents of the letter, and to answer without opening them.

"* * * I have seen Mr. Mansfield writing two communications at the same instant, one with the right hand, the other with the left, and both in language of which he had no knowledge. While thus engaged he has conversed with me on matters of business, or continued conversation begun before this dual writing commenced. It may thus be seen that Mr. M. himself failed in every way to verify the claim of the Bible, if it were rightly attributed to them. The Bible, then, failed, as it was the most sprightly. * * * Then came several pairs of undressed stockings, without fleshly legs in them; and they were quickly followed by an old witch lamp as a light to their feet. The value of that shelf for house-keeping purposes will never be accurately estimated. There was seemingly no end to the traps that flew from that perch. A japanned candle-stick suddenly started, as if kicked on end, and alighted unpleasantly near to our feet. Then some tin pans, pie platters, started on a skimming expedition, and there was no telling just where they would hit."

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in that room, several hundred miles distant."

But Dr. Wolfe's most important investigation did not take place for years subsequent to his visit at Mr. Mansfield's. Less than three years ago he accidentally met with Mrs. Mary J. Hollis, the celebrated "trumpet medium," and became so much interested in her performances that he actually opened a series of private engagements with her which extended over a period of two years. He brought her to his own residence in Cincinnati, where she became a member of his family, so to speak, during the time of her engagements. As the Doctor must necessarily have amply remunerated her for this monopoly of her time (he tells us in his work that he agreed to pay her more than she was receiving from the public for the same amount of time consumed), we see that in these two years alone the satisfaction of his curiosity cost him no little expense. To some it might appear that the author's course can only be regarded as the indulgence of a luxurious taste for witnessing such performances; but we are too familiar with the dreary monotony of successive seances to place any such construction upon the motives of one who has been an investigator of Spiritualistic phenomena for more than twenty years. We feel rather more inclined to believe that the energetic persistence of Dr. Wolfe in this search after what he evidently believes to be the truth, "I brought Mrs. Hollis to my residence," said the Doctor lately to a reporter of the Cincinnati *Inquirer*, "because I felt certain that although she might deceive me in her house, she could not deceive me in my house; and had she dared to attempt it, I would not have suffered her to remain five minutes beneath my roof." Mrs. Hollis' manifestations seem to have been almost as extraordinary as those reported of the great Home. In her presence the spirits materialized themselves under a strong light; pencils wrote upon paper and slate in the grasp of spirit hands which belonged to no visible body; communications of the strangest character were given in many living and dead languages; needful work of no inferior quality was performed in the dark, and songs were sung by the spirits; and most wonderful of all, we are told that the spirits raised their medium to the ceiling, so that she was able to make pencil-marks upon the plastering. This extraordinary course of manifestations appears to have removed the last lingering doubt upon the subject of Spiritualism from the Doctor's mind; and ere the conclusion of Mrs. Hollis' engagements, he had resolved to publish the results.

To us, the very style of the book is the strong argument against those who might be inclined to doubt the truth of the Doctor's statements. It is the work of a forcible, vigorous writer, who pens down his thoughts as fast as they come to him, without attempting the sensational elaboration characteristic of tales of fiction, and for the use of which he appears to have had such tempting opportunities. But the public are not in the habit of judging the veracity of another by such slender proofs; and Dr. Wolfe was not slow to perceive that to secure confidence in his statement it was absolutely necessary to produce competent, reliable, and well-known witnesses to prove them. He accordingly invited a number of prominent citizens of Cincinnati, whose integrity and intelligence were widely known to the public, to attend Mrs. Hollis' seances at his residence on Smith St., and to make a fair written statement of whatever they might see and hear. There were amongst others, Mr. F. B. Plimpton of the *Commercial*—who has since become a convert to Spiritualism; Hon. William F. Conry, well known to Democratic politicians; Rev. Thomas Parker, the Public Librarian of Cincinnati; George D. Pissat, the witty editor of the *Washington Capital*; Rabbi Lichtenthal, of the Mound street Synagogue; Mr. Benn Pittman, the famous phonographer, who has given several short-hand reports of the seance; and several others. Their statements have all been printed in full; and from perhaps the most interesting portion of the volume.

Throughout the work Dr. Wolfe has judiciously confined himself to the statement of such facts as came under his own personal observation during twenty years of investigation. We may safely declare that the reader will find the book very fascinating, and it will probably induce many to give their attention to the mysteries treated of. Typographically, the volume is very handsome, beautifully illustrated and embellished with several fine plates and engravings, including an attractive likeness of Mrs. Hollis.

* * * For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

STRANGE PHOTOGRAPH.

The Scenes of a Battle Impressed on Stone

LETTER FROM D. BONELLI.

ED. JOURNAL, DEAR SIR:—Appreciating your readiness to publish, and the desire of your readers to peruse any well established facts proving the influence of spiritual forces in the realms of the visible creation, I hereby submit to your notice and for your use a curious fact of spirit photography, which has just come to my knowledge.

Most of your readers are no doubt familiar with the oft repeated narrative of the terrible massacre of a company of Arkansas emigrants on the Mountain Meadows in Laramie, Utah, in 1857, when 11 men, women and children were murdered by Indians, by the force of a number of bandits of fanatical assassins disguised as Indians—a deed to which the long history of all the ages, furnishes but few, if any, parallel. I allude to it here only for the direct connection of that tragedy with my present subject.

On a cliff of the adjoining hill, directly overlooking the battle grounds there were found, in 1864, or seven years after its occurrence, numbers of small pieces of yellowish slate with pictures of that battle photographed upon their smooth surfaces in black colors, very distinctly showing the lone cedar tree, the men and Indians with their guns as in the battle, and, what to me seems unaccountable, one piece with the picture of the monument and cross, which was afterwards erected by the U. S. Army.

I give this as I get it from a young lady attending school here, and who resided in sight of that spot during the year 1864. Her name is Eliza J. McLean, and the pictures were found by one of her brothers, who, in his right and left hands and arms were enraged, talking too. On one occasion I remember distinctly, while Mr. M. was writing with both hands, in two languages, he said to me, "Wolfe, did you know a man in Columbia by the name of Jacob?" I replied affirmatively; when he continued, "He is here, and wants to let you know that he passed from his body this morning." This announcement proved to be true. But what we are most interested in, is the triple manifestation presented on this occasion. Both hands engaged, not on the same subject, but each differently writing, one in a back-hand, the other straight as we ordinarily do; the matter written differing in character, the language different, and yet, while our very senses awoke to think of it, a third man speaks and announces a startling fact which had occurred since we were seated

in that room, several hundred miles distant."

During the four consecutive years past, the RELIGIO-PHILOSOPHICAL JOURNAL has been read by a few individuals in this part of the world, which resulted in a dawning of light.

The dawning brightened up the immortality of man, through Spiritualism as taught in your valuable paper. The light, however, became extremely annoying to Old Orthodoxy, since like the owl, (orthodoxy) seeks its prey in the dark. Priestcraft feels very uncomfortable at the change. The devotees of the old Egyptian myths cry out at the top of the voice, "Great is the Goddess of the Ephesians—the Bible and its man-of-war God." (Ex. 15: 3). The Rev. Black Cloth men are seized with a desperate fanaticism in their protracted meeting, commenced two weeks ago at this place; their howlings are directed in the most impulsive tones to their God, to gather up devotees to the anxious bunch. A very slim turn out, however, is the result. A very man of mature age, their aspiration is usually flagging and hopes dying out, and in another day or two, all the noise will descend into the silent tomb. One of those Reverends referred to the emancipation of slavery as a glorious triumph of the God of the Bible. This gave rise to the following epistle written by the Rev. H. Viney: I say Reverend, because he is a teacher of the principles of the God of nature, the only true gospel:

BLUES SPRINGS, N. J., 15th, 1874.

REV. MR. WILSON, DEAR SIR.—In your sermon at Blue Springs on Wednesday the 14th of January, your remarks touched upon slavery, and what the Christian world had done for its emancipation. When you assert that slavery 'a part of holy writ' (as you call it), I am surprised that you do not understand your master's word (called the Bible) better. It is written in Leviticus 25: 1, 44-46. "And the Lord spake unto Moses in Mount Sinai, saying, [please bear in mind the Lord spake unto Moses], both thy bondmen and bondmaids, which thou shalt have, shall be of the heathen; they are roundabout you; and of them shall ye buy bondmen and bondmaids. Moreover, of the children of the bondmen that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begot in your land; and they shall be your possession, and ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever."

This law was never repealed, neither in the Old nor in the New Testament. Again it is written in Ex. 21: 20, 21. "If a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished. Notwithstanding if he continue a day or two he shall not be punished, for he is his master."

Again, perhaps, you claim that Christ came to abolish a new law. Now let us see what Christ says in Matthew 5: 17, "Thin not that I have come to destroy the law and the prophets; I am not come to destroy but to fulfill." Now, sir, who will not see this mean if it does not mean that the God of this Bible established slavery as a divine institution, so called.

Again, perhaps, you claim that Christ came to establish a new law. Now, I do not know the meaning of the word slavery. Again, perhaps, you claim that Christ came to establish a new law. Now, sir, that he has come to destroy the law and the prophets, is it not evident that he has come to do just the reverse? He has come to establish a new law.

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Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

Is It Likely? Is It True!

BY E. S. HOLBROOK.

EDITOR JOURNAL.—While I am aware, Mr. Editor, that you think it not advisable further to give prominence to the wild vagaries of Social Freedom (so called), after the disastrous work that you have been compelled to do, to maintain, as far as lay in your power, the moral health of the public, and now prefer to follow the path that lies through more pleasant fields, still, as there is one special matter, as yet quite unobserved, that I think, ought to be displayed more fully to the general understanding, I cannot well forbear to undertake it, for the good that it may possibly do.

At the Chicago convention, while Mrs. Woodhull and her friends were reveling in what might well be deemed the very excesses of radicalism, she announced that, on the morrow evening, she would give a lecture more radical than any ever given before by her, and called upon all to come. The announcement was received with wild applause by the faithful, and it was just what they came for; as if radicalism was now the ascending star; as if mere radicalism (and not truth) were the coming glory, while the highway should be cleared, every valley filled, every mountain laid low. While the unfeeling stood aghast with wonder, that other Alps on the present Alps should rise; or rather, that beneath the present depths there could be deeper still.

The hour came. The wonderers of all denominations (as is natural) crowded thither to have their wonder excited; and I am able to say, that both the promises and the expectations were realized. The speaker maintained, with a persistent zeal that betokened a full belief in, and a perfect devotion to, the truth of what she uttered, that there could, and would be (if proper conditions were observed), developed, the *elixir of life*, whereby disease and death itself could be overcome and eliminated from the world; that the spirits from all the planets of the universe had contrived this, and chosen this little earth as the theatre of development, and were now watching and awaiting the issue, with unbounded anxiety for their world, as well as ours; that in three years, we were sure, we would leap forward a million years, and if there were failures, the whole universe would roll back toward chaos into darkness that would last for millions of years. And as to the methods and the tentative efforts, she said (as high as I could understand) it was to come by the philosophy and the practice of Social Freedom; and that during the last eighteen months, there had been more than a thousand experiments made, but without success; and that now all was concentrated on one person; all the powers of the Spirit-world to produce, and all the opposing powers (whatever these could be), to defeat this most desirable result. I can not say, that that single person was named; but I suppose the speaker was intended as the only one that could act so important a part,—that could fill so important a bill.

Then the methods were given in general terms at length, substantially as theretofore, had been given; and as to authority, she said she knew it from the spirits, whose servant she had been for the last six years (many of whom we would recognize if they would but appear there), whose instructions she did not doubt, and whom she would not dare to disobey.

And here, Mr. Editor, now that I have made a statement of the substance of that discourse briefly, in such a way as to bring out the salient points into bold relief, I have to confess, that I scarcely know what to do with it. I am in the position of the man whose lottery ticket drew an elephant. My object is to express error and advance the truth. These statements constitute "a big thing," either a most wonderful truth, or a tremendous falsehood—a falsehood of greater proportions, broader at the base and higher at the top, than the world has ever been treated to, even in the palmiest days of the most fantastical religious fables. It is scarcely necessary for me to say, that I am now (without proof) for the latter proposition. But what shall I do about it, and what shall I say? There are about a dozen persons in the Hampshire hills ("and his name was Uncle Ned") that swore terribly on every trivial mishap. Having filled his cart with potatoes, in the valley—by a hard day's work, he drove up a long hill homeward, singing, "Old King Cole was a jolly old soul, and a jolly old soul was he." At the top of the hill, he looked back, and found that the hind-boar having got loose, his potatoes were scattered all the way down the hill. He folded his arms and looked in silence. But a jocose neighbor said musically, "U. c. le Ned, why don't you swear?" He replied gravely, "because I can't do the subject justice." So I know of no way of doing this subject justice. When I was hearing it, I said to myself, there I think extravagance will recoil on the heads of the inventors; this will sicken the most credulous, and bring them to a sense of their delusions, and return them to a consideration of their wide departure from reason. But I do not know if I have seen one that was before so thoroughly imbued with this fanaticism, that has expressed the same view. Hence, I infer that fanaticism that has struck in deep, is seldom cured by extravagance. In fact, on reflection, I remember that so it has been through all history. Those who depart from knowledge, and enter freely into the domain of faith, "nor cast one long lingering look behind," are no longer troubled with the unreasonableness of things. Those who accept as true the story that a whale swallowed Jonah, and carried him alive three days, would as soon accept, upon the same testimony, the converse of it, that Jonah swallowed a whale. In fact, a very lively faith delights in the harder problems, and takes to itself credit in proportion to the greatness of the absurdities that it overcomes. The mind no longer startles at extravagances, but rather seeks for them as proper food. Like one frenzied with alcohol, each succeeding draught must be stronger than the former, else there is an empty void that clamors to be filled.

This mental condition's one most unfortunate and most detrimental to growth. Having parted with reason, reason is no longer attractive, is no more a touchstone of truth. It ceases to do its own peculiar work well, for it fails to take a lasting hold. But yet, with the hope of ever living science that knows no despair, I will repress my propensity to ebullition and exclamation, as I contemplate this subject matter, and will attempt, by a few plain questions and answers, to array what I deem to be its errors in such a light that they will be properly understood. It would seem, if reason were in full operation, that the work would be a short one. If the "naked truth" commands itself on view to the investigator by its fair proportions, then, as well, should the naked-

falsehood make itself hideous by its own deformities. I address, Mr. Editor, all your candid readers, but especially those, if any, (and I sincerely wish that I could reach all that stand in need of such considerations), who may have floated, by some allurement, or thoughtlessly, too far from the solid soil of reason, and ask them to stop, and put like an honest doubt, such questions, and arrange such answers, as fair reasoning will direct, after this style.

1st. Is it true, is it likely and reasonable, that the spirits of all the sidereal heavens have met together and counseled how they will produce the elixir of life? Who knows about converse with spirits from other planets? Why don't we all have demonstrations from them? Then, can our spirits of earth go there? Then, why don't we become learned as to the inhabitants of those worlds, and generally, too, and on general principles, with no restrictions to one single mouthpiece?

2d. What is this elixir of life, that shall eliminate all disease, and even death itself? Did not the old alchemists try this on, and fail, and all come to grief and ridicule, while those who avoided all such conjurations and clung to the humble facts in nature, alone made any progress? any semblance of truth in this? anything that we are justified in accepting as true?

3d. And this to be developed, first of all the universe, upon our little earth, and of course, the result of her advancement? How does this accord with our scientific views? According to the free development theory, which we accept, the outer planets are the elder. Then, Neptune, Saturn, Herschel, Jupiter, and others, all in their order, are our elders, and who shall count their years? and now is it likely that this precious discovery is to be made here for the first time?

4th. What have the spirits of the other planets got to do with it, and what are they going to do with it? Bottle it up, take it home, and perhaps, get a patent on it? "A discovery, an invention from our sister planet, the earth, that will save us from all sickness and death itself?" Is it likely? Is it true?

5th. And now, passing by the thousand experiments that have been made, all of which have proved failures, this tremendous issue will turn upon one other experiment with a certain individual. Is it likely? and that, too, in a world that proceeds on general law, and that the spiritual providence of Right and Wrong? "Is it likely?" Again, what are these opposing powers that are exerting all their forces to prevent this consummation so devoutly to be wished? So then, we are to be informed, after our good start in Spiritualism, that there are Devils indeed, and so malicious as to prevent humanity overcoming disease and death, and will send us back howling to the wilderness of chaos?

6th. And the result of success will be that the universe will leap forward a million years at a single bound. Indeed, that would be quite likely. If the elixir of life be found, and if when it is found, it will eliminate all disease and death, and if the spirits of all the planets of the sidereal heavens take a copyright each to their respective people, with the same result there, it is quite likely that this little leap will be taken, and we should see that we are well seated. And all this to be effected by one "weak woman!" Let Jesus and all the other saviors of this one world, by lives of suffering, labor, and death by martyrdom, hide their diminished heads! It is the savior of many worlds at once, and by a process that has but little relation to martyrdom! "Open now the crystal gates, and let the queen of glory" ("A victory for radicalism") "Mark the day of this accomplishment with a white stone, in good old Grecian style, as the supremely happy day! [Speaking of a stone, Mr. Editor, reminds me to ask why Victoria (or her great and intelligent hand of spirits) does not discover, or seek to discover, and bring into prominence the "philosopher's stone"! This was the other twin project of the alchemists, a project to discover how to commune base metals into gold. Now, the means of living are as necessary as life itself. In these hard times, that talisman that could turn brass, which is so plenty, into gold, which is so scarce, would be of equal value with the elixir of life, and I do not doubt that its production is just as easy. With the elixir of life in one hand, and the philosopher's stone in the other, we could indeed make up the talismans of immortality—the "old mountains" of perfect happiness, singing, "Hail Columbia, Happy Land! The universe would leap forward two million years, at a single bound! Please observe here how much I say parenthetically, "without an if or a but." But—oh, that there must be, at the threshold of such a glorious prospect, an if or a but—but, is it likely, is it true?

7th. And, in case of failure in this last experiment, the universe will roll back towards chaotic darkness that will last for millions of years! Supposing all the rest to be true, is it likely, is there any seeming truth in that? What is there on failure, to make matters any worse than before? What malicious demons are there, that have the will and the power to effect all this? Or will "the breeching break;" or, the sustaining forces of the universe fall, for moral causes, and such a moral cause as this? This is a great error, and it is now a great stumbling block in the way of scientific Spiritualism. Credulity stands open-mouthed, and sleepily swallows whatever is offered—or perhaps I better say, like the shark, snaps at and greedily devours it every thing. "I know this is true, for the spirits, whom I have served these many years and who have never deceived me, have told me so—"when this is made a holy ghost of overshadowing authority to another, and propels its adoption of what is not proved, and what is not reasonable, then there is good-by to philosophic investigation and disputation. That aphorism "truth is stranger than fiction" is not itself a truth. Fiction to the extent of the imagination and language can go beyond all truth; and when there is an influx of new facts that far outreach the old, there is great opportunity for fiction to run riot without detection, and "play such fantastic tricks before high heaven as make the angels weep." Here is the greater scope and the greater need of reason. "Now I know you lie" can be uttered now as appropriately as heretofore, when the invertebrate joker had gone a little too far, so far as to betray his falsehood, and by a back-action movement to explode all he had said. It was by a little too much shaking that the as was shown beneath the lion's skin, and terror was replaced by ridicule.

This discourse denominated "the elixir of life," "more radical than anything heretofore given," probably with a degree of exaggeration, is not the real truth, but a wise and reasonable pretension that I fancy it will be in fact an elixir of life, but in a wiser way than the author thought of, operating by the rule of contraries and absurdities, on the minds of those whose eyes are yet open to the light of reason. Heresy Social Freedom, that stalks a giant armed among the lesser Apolliyons that infest society, is made to wear the "Nassau's shirt," that will inhere and burn till the end shall come.

Christ had an anti-christ; a Babylon, an apocalypse; even a seeming light from Heaven that led astray, and had also, with the devoted followers, loud prophecies, and harangues as to "the end of the world," and "days of darkness," with vast promises to the faithful, and threats to the unfaithful, with accompanying disorder and misrule, and a wicked iconoclasm—is not this the antichrist of this age rather than the Christ itself?

It is thus, Mr. Editor, that the reasoning doubter questions with himself, and, though he may not now answer all his own questions satisfactorily to himself, he will, at least, pay such deference to the scientific methods that he will follow, no departure from well established or admitted facts, and a proper philosophic theory based thereon, and adopt something accordingly familiar, new and strange, and counter to reason, upon the upper statement of one alone, unsupported by any evidence, though she assumes it is given to her by the angel hosts of all the planetary spheres!

I sketched these, my thoughts, Mr. Editor, upon that discourse, not long after I heard it, for I deemed then, that such a consideration of it would be valuable as an antidote against further delusion. But I have waited until now before making them public, hoping that some other and abler pen would perform this task. Since then, I have seen the discourse in print, and I see that there is one essential salient point omitted. It is stated as one of the chief incidents, or results of this wonderful development, that the spirits will, as they please, rehabilitate themselves in mortal bodies of flesh, and abide with us again. While also, we mortals shall acquire the power to attenuate our bodies until we can lay them down at will, so that there will be a perfect intermingling of the two worlds; and to cap the climax, it is boastingly asserted that the returning spirits will boldly practice their "nice free-love, laws" in our own families, setting all our laws and our ideas of right and of propriety at defiance!

I would like, Mr. Editor, to make some extra points, that the dimension of the body of this great hoax (as a portion of those discussed, as a sickness first, but finally promotive of health), but this communication is already too long. I have made suggestions to aid the realization of this hoax; but I have felt that "I could not do the subject justice." In my attempts to do so, perhaps I ought to add, for the benefit of some, that the more that a falsehood approximates a truth the more dangerous it is, but yet I ought to say it with a protest, for I feel that in the present instance, in the face of such glaring Munchausenisms there is no need of such a reminder; and add further, that this final falsehood retroacts and lays the veil of suspicion upon all that precedes, however seemingly fair. Though some may be willing to suffer themselves to be played with by hoaxers, either in or out of the form, I must content myself to serve the cause of truth by keeping my eyes steadily upon the sun of science and the facts and principles that it reveals.

Chicago, Ills.

P. S.—I am willing, nevertheless, that howsoever extraordinary this "scheme of salvation" may be, when convincing proof is made, that it is true, I shall most heartily adopt it, and be one of the foremost to sing hallelujah. But until then, my belief must be held in abeyance, and meanwhile, the unreasonableness of the scheme must necessarily keep me from the faith, though I am determined to be unbefuddled in the good old improved style of orthodoxy. Christianity! And this is reasonable too to me, if not to all. Yet I perceive that many Spiritualists seem to believe, that because under spirit manifestations the old landmarks of knowledge have been removed, we have none at all; how; but because many truths are wonderful, all wonders are true, or as likely to be true as otherwise; and that they fall into a practical adoption of the aphorism, how common, that "truth is stranger than fiction." This is a great error, and it is now a great stumbling block in the way of scientific Spiritualism. Credulity stands open-mouthed, and sleepily swallows whatever is offered—or perhaps I better say, like the shark, snaps at and greedily devours it every thing. "I know this is true, for the spirits, whom I have served these many years and who have never deceived me, have told me so—"when this is made a holy ghost of overshadowing authority to another, and propels its adoption of what is not proved, and what is not reasonable, then there is good-by to philosophic investigation and disputation.

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine in the world like the Positive and Negative Powders. MRS. DR. GARRISON, Newton, N. J. In Ague and Chills I consider them unequalled.

J. P. WAY, M.D., Bement, Ill. Your Positive and Negative Powders seem to be quite a mystery—not marked action—yet they cure. I have some patients who can't live without them, as nothing else ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Miss.

They are peculiarly adapted to the female constitution.

DR. L. HAKES, Okoro, N. Y.

Consumption, SQRQFULA AND CATARRH Cured.

Jane Worley was cured of **SQRFULA** of 15 years standing with 4 Boxes of your Positive Powder, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburgh, N. Y.)

Four Boxes of Positive Powder have cured a little girl with a case of **CATARRH** of 15 years standing.

The daughter of Henry E. Lopper was afflicted with **SCROFULOSIS** for several years. Much of the time she did not eat, and had to live on gruel. She had taken 4 Boxes of your Positive Powder, her eyes, to all appearance, were well, and have remained so.—(ROSEY THOMAS, Oswego, N. Y.)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powder.—(JACOB S. HARRIS, River Side, Ohio.)

I have cured a case of **Neuralgia** for 15 years standing.

DR. J. H. HARRIS, New York.

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Relgio-Philosophical Journal

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J. R. FRANCIS, - Associate Editor.

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Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith made paid to 1 Dec. 1873, it will be written as "Paid 1 Dec. 1873." It is only paid to 1 Dec. 1873. It will stand thus: "J. Smith 1 Dec. 0."

CHICAGO, SATURDAY, FEBRUARY 28, 1874.

PRAYER AND INTEMPERANCE.

The ladies in many parts of Ohio, are testing the efficacy of prayer by directing its potent qualities in a direction calculated to suppress intemperance. That the traffic in intoxicating drinks is one of the greatest evils of the age, no one can deny, and we hail with pleasure any laudable effort on the part of the ladies to suppress it. If prayer proves efficacious in preventing intemperance, it will establish for itself a reputation equal to the many remedies that are presented to the public for the ill's the flesh is heir to, and then it can be tried in other directions until we can measure the extent of its potent influence in all cases.

At present, the mouth-pieces of God can not rely fully on the medicinal qualities of prayer to cure neuralgia, cerebro-spinal meningitis, toothache, hysterics, clubfoot, dyspepsia, etc., and if it can be fully determined that saloons can be suppressed through its instrumentality, Tyndall had better look out, or his laurels will vanish under the illustrations of its efficacy.

But, then, before the good effects of prayer can be tested on disease, the character of the same must be clearly diagnosed, for no good results could possibly follow if an invocation should be made to relieve a person of the cerebro-spinal meningitis, when he had simply the colic, and nothing else. To simply pray for the relief of the sick, will not answer. A clear diagnose of the case must be expressed in the prayer, so that the Deity addressed can prescribe the proper remedies.

We are, however, exceedingly glad that the ladies of Ohio have commenced to eradicate the evils of intemperance from that state through the agency of solemn petitions to the Bible God. If they succeed, the victory will be a grand one, and future generations will chant their praise. One man, however, a Mr. Dunn, of Hillsboro, would not succumb to the prayers of eighty-three ladies who occupied a tabernacle in front of his drug store. Their shouts, their songs of joy, their vehement prayers and boisterous denunciations of the wicked, aroused his anger, and he defied all, and had them served with an injunction from Judge Safford. The following is an extract from the injunction:

"This is to command you, the said above-named defendants, each and all of you, from using for praying, singing, exhorting, or any other purpose, a certain plank and canvas structure or shanty erected on High street, in Hillsboro, O., in front of the drug-store of W. H. Dunn; and it is further ordered that you, the said defendants, are ordered to remove the said structure or shanty forthwith, and each and every part of the same whether plank or canvas; and you are each and all hereby restrained and enjoined from re-erecting or replacing the said structure, or any similar structure in said locality, or upon said street, to the annoyance of said W. H. H. Dunn; and it is further ordered that you, the said defendants, each and all of you, are hereby enjoined and restrained from singing, praying, exhorting, or making a noise and disturbance in front of said drug-store of said W. H. H. Dunn, or on the sidewalk, or on the steps thereof, or in the vicinity thereof, to his annoyance, or from trespassing in or upon his said premises; and in any manner interrupting his said business; and this you will in no wise omit under the penalty of the law."

It seems to me that here is a clear case of defying God on the part of Mr. Dunn! Eighty-three ladies are engaged in solemn worship. Their prayers are earnest, and their efforts to banish intemperance a success. While thus engaged they were served with an injunction, restraining them from further annoying Mr. Dunn. In connection therewith, Mr. Dunn has commenced suit against the ladies for trespass and defamation of character, laying his damages at \$10,000.

If the world can be relieved of intemperance through the efficacy of prayer, no one who has the best interests of humanity at heart, will object thereto, but will join in the solemn invocation to God, hoping that good results will continue to flow therefrom. But if prayer

has potent qualities, why not direct it towards the cause of the evil, and have God withhold that peculiar property from grain and vegetables, that enables such a subtle poison to be distilled therefrom?

It is, however, rather disparaging to the God whom these ladies address, to know that he, too, has the reputation of having been engaged in the disreputable business of selling intoxicating drinks, being one of this firm, Isaac Vaugneaux & Co. The following statement of the case, can be found in *Mental Pathology*, by Prof. Ray:

A remarkable case was recently published in the *Armales Medicco-Psychologicae* for July 1860, under the title, "Partnership with God," that is worthy of an extended notice in a paper like this, because it illustrates very strikingly the principle that should govern our judgment in this class of cases.

In 1861 there died at Neuchatel a notary, Isaac Vaugneaux, eighty-two years old, married, but childless. He devised his property to his wife, who died four years after; and she devised it to her niece, who, when quite young, had been adopted by them.

Among her uncle's papers this niece found one sealed up, bearing this inscription: "Contrat de Societe." On examination it proved to be a *partnership* drawn up some years ago, in his death, when about to leave his legal employment and engage in the wine and liquor trade. Nothing less than a literal copy of this document can give us an adequate idea of its character:

"ARTICLE 1. This connection has for its object the trade in liquors.

"ART. 2. My very respectable and very magnanimous associate will deign to bestow, as his share in the capital, his blessing on our enterprise, in the manner he shall judge most agreeable to his paternal views and the accomplishment of the immutable secrets of his eternal wisdom.

"ART. 3. I, the undersigned, Isaac Vaugneaux, engage, on my part, to turn into the above-named partnership all the capital that may be necessary to do all the business required in the hiring of cellars, in the purchases and sales, in keeping the accounts, and in one word, to devote my time, my labor, and my moral and physical powers, to the best good of the concern, conscientiously and in good faith.

"ART. 4. The books, kept by single-entry, shall exhibit every transaction and the said capital, carried to the debtors' credit side, shall be increased by interest calculated yearly, up to the 31st of December of each year, when a settlement of the account shall be made.

"ART. 5. The net profits shall be equally divided between my high and mighty associate and myself.

"ART. 6. A special account shall be opened with him, in which shall be placed to his credit his share of the profits, and to his debit the several sums which shall have been delivered by me, the undersigned, either to pious corporations, to the poor, individually and collectively, or, finally, to any other pious work which the spirit of my God shall inspire me to do.

"ART. 7. When my God shall deem it good to take me from this world, the settlement of the affairs of the partnership shall be immediately entrusted to my nephew, M. Frederic Preud'homme Favarger, who is hereby requested by me to undertake this charge; after which the share of the profits coming to my great and well-beloved associate is to be immediately delivered to the direction of the president of the Chamber of Charity of Neuchatel, to which I now bequeath.

"With the liveliest satisfaction in having associated my God in my labors, I commit myself for success to the wise dispensations of Providence.

"Thus done, covenanted and settled at Neuchatel, in my house, under my private signature and the seal of my arms, the seventeenth day of September, in the year of grace one thousand eight hundred and forty-seven (1847).

"Signed, J. VAUGNEAUX.

"[L. S.] Notary.

The great events which have occurred in my country, and the changes that have taken place since this partnership was formed, especially in respect to the persons engaged in the administration of affairs, have induced me to change the destination of that portion of the profits coming to my great and magnanimous associate; and in consequence thereof, and in conformity to the inspiration of his good spirit, I make the following change in Article 7:

"The net proceeds coming to my respectable associate, after settlement, if any such there be after my death, is to be remitted, not to the Chamber of Charity of Neuchatel, but, on the contrary, to the pastors then in office in the parish of Neuchatel, to be by them devoted to pious uses at their discretion, some portion to be given to evangelical missions designed to spread the knowledge of the only true God around the earth.

"Thus done, written and signed, in my house at Neuchatel, the twenty-fifth of March, One thousand eight hundred and fifty (1850):

"Signed, J. VAUGNEAUX.

"Notary.

MARCH 10th, 1855. Our enterprise having been blessed, the share coming to my great and magnanimous associate as it may appear on page 79 of my book (current accounts), and page 60 (of my associate), is to be paid over, three months after my death or that of my nephew M. M. Favarger, above named. The executor of my will, my nephew Frederic Preud'homme Favarger, it will be the duty of my successors to fulfill the conditions of the existing partnership by paying over this share to M. M. the pastor, if I expect, they should be willing to take charge of it, to be invested in the most productive manner, and the capital and income used according to their discretion under the divine inspiration.

A copy of this document was placed in the hands of one of the pastors by the writer, before his death. After the widow died it was opened, and the pastors made application to the Council of State, according to the municipal law, for authority to receive the money. This was refused, for the reason, as the Council state, that the paper in question is 'the act of a disordered mind.' The piece, when it came in possession of the property, fully the wished of her uncle by making a gift of the money for the purpose he had indicated. She did out of the high regard she had for him, and gratitude for care and kindness

towards herself. She repels with a good deal of warmth the idea that he was insane. "Although he might have been regarded as something original," she says, "yet it never entered into the thought of any one that his reason was deranged. I, who was always admitted to his closest intimacy, knew that he possessed all his faculties to the last moment; and I revered his memory as that of a just and upright man." It is also stated that no trace of mental disorder could be found in any of his writings; that his books were well kept, the entries made, the interest reckoned, and the balances got as accurately as possible, all according to the articles of co-partnership.

Mr. Vaugneaux was exceedingly prosperous during the continuance of this co-partnership, and the profits resulting therefrom were scrupulously appropriated in the manner the terms of the contract prescribed. Admitting that God gives or withholds prosperity in business, is not here a clear case of his approval of the sale of spirituous liquors? His pastor, indulged in solemn prayer each day, solicited his blessings and aid, and to all appearance his petitions were granted!

Florence McCarthy.

"Our readers in the north-western States, have heard of the gentleman whose name is at the head of this article, while five hundred thousand and readers, more or less, of the *RELIGIO-PHILOSOPHICAL JOURNAL*, in other parts of the world, know nothing of him.

Well, he is pastor of one of the most popular Baptist Churches of Chicago—a regular spit-fire from the *Emerald Isle*. He is noteworthy as a revivalist, and it is hinted by the deacons of his church, that he is dangerous when *crinoline*, alone, seeks religious consolation at his hands.

His Reverence discusses the vague insinuations—philosophizes favorably upon the subject of "social-freedom," and, with marvelous assurance, looks his deacons straight in their eyes, and says, in substance, is it any of your business? The deacons are amazed at the impudence of the *irreverent* pastor, and a wild sensation runs through the well-filled pews of devout church members.

The *Chicago Tribune*, on the day following,

took the Reverend McCarthy to task, and accused him of preaching a sermon too obscure to be published in that *sanctioned* sheet.

Right here it may not be inappropriate to enlighten our readers in regard to that paper which is edited by priests and deacons, ex-mayors, etc., and has been most fruitful in its denunciations of Spiritualism, carrying the idea to its readers that all Spiritualists are Woodhullites, etc., etc.

But more recently, this sheet of pure and *immaculate conception*, has fallen into disrepute, and here follows what the church organs of this city are saying about it.

We quote from the *Sunday Times*:

MORE "SHOWING UP."

A BROADSIDE FROM THE "NORTHWESTERN CHRISTIAN ADVOCATE."

The *Assignment Gazette*, alias the *Tribune*, is finally receiving that thorough ventilation which its obnoxious and tortuous course has long called for. The public begin to understand fully God is Mammie, and that it will serve any vile purpose to secure the sheekels. It has reduced vanity to a fine art, and makes price on principles and morals. A maiden's virtue rates about 65 cents. The religious press has finally become thoroughly alarmed at these outrageous proceedings. In the last *Sunday Times* some extracts were given, and herewith some more are presented. The *Christian Advocate* leads in the holy crusade. In its last issue it renewes the battle under the caption, "The *Tribune* once more," as follows:

"Our critics of the *Chicago Tribune* have been fair, deserved, and persistent. That paper set out to ignore our allegations touching its publication of indecent personal advertisements, but presently touched by the clamor raised about its ears, it prevaricated and whined out an explanation that the advertisements got into the paper by accident. We knew this to be an equivocating falsehood, and so stated, to the fearful horror of some good people, including our friends in the *Independent*.

"We have never expected to reform the *Tribune*, but set out to put the innocent public on its guard, which is what which is just about complete. Our persistent critics have attracted attention, clean and unclean daily papers copied our paragraphs; *The Advance* seconded our attacks; the whole community and north-west have looked into the matter, and now, though the virtuous *Tribune* proprietors may not realize it, and though their circulation may not have been curtailed through change of constituency, the *Tribune* has lost caste, and is the recognized organ of communication between the lewd who wish to find each other—first through the columns of the paper, and next by private letters obtainable at the *Tribune* counting-rooms. Men like Horace White, Gov. Brose, Mr. Cowles and ex-Mayor Medill, cannot put the profits of dirty work into their pockets and gain the respect of pure citizens.

"We last week called attention to a fresh link in against public decency but did not then call attention to the fact that the advertisement which affords us but a specimen of those we have so often denounced. A recent issue of the paper contained a note from a lecherous puppy, addressed to a young, pure girl, who left a street-car to enter one of the public schools. Such an outrage as this is enough to almost justify every clean citizen in spurning all the proprietors we have named. Has it come to such a pass that our young sisters and daughters may not go to school without contact with the human dogs of a city, and that our very morning papers, published by reputed Christian men, must flaunt the seducer's invitation in the very faces of our pure ones at home! Are civilization, home barriers, the police, public decency, and the consciousness of White, Brose, Cowles and Medill, such failures that Chicago's social vermin may easily to crawl safely upon our very breakfast-tables?

"We call the attention of the board of education to this matter, and, if they cannot help us, cannot the State's attorney, who has abated so many nuisances, intercede for us before the grand jury? It is exasperating that that venal consciousness sheet shall preach columns of public morality on one page, and then pocket the profits of such advertisements contained by other pages. When that paper pleads 'accident' in explanation, it falishes, and it knows it."

A SCORCHER FROM THE "ADVANCE."

The *Advocate* also returns to the charge, and opens its batteries in a way that ought to send its burning words through the hide of a rhinoceros. What effect they will have on asses' hides remains to be seen:

"No default of public trust is worse than that which lends the influence of a great newspaper to immorality. Here, for instance, is the *Chicago Tribune*. Its editor is Mr. Horace White, and two of its three proprietors are ex-Mayor Medill and ex-Gov. Brose—all gentlemen of the highest social position. But to what infamy will they put their paper? It has a distinct department for assignation advertisements. Every Sunday morning these gentlemen—so far as they control their own paper—hire out, for the pittance accruing from such advertisements, to the sneak errands of seducers and prostitutes. We do not see how the gentlemen we have named justify to their own consciences their part in this detestable business. We doubt whether decent people can justify themselves in giving the *Tribune* their patronage so long, as it persists in its present

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GROW'S OPERA HOUSE.

Questions and Answers at the Meeting, Feb. 8—Dr. Samuel Maxwell, Speaker and Medium.

(Reported for the JOURNAL by Miss Iss C. Gilbert.)

Q.—How many bands or belts surround this world?

A.—There are three about this planet. The first is in the form of a hollow sphere, enclosing the planet in its embrace. The second is not so broad—is more nearly flat, upon its outer surface. The third one, which is without the moon's orbit, is almost flat upon its outer surface, and still narrower.

Q.—Do spirits ever penetrate through each band to another one above?

A.—We live upon each one before we enter upon the one above. All spirits, when they first escape from this earthly, material form, pass to the first belt, which they can not leave for one higher until they learn all there is to be gained there—then they go on to the second—their to the third, after which their departure is for the grand belt encircling the whole solar system. This spiritual sphere surpasses in grandeur beauty, all that it is possible for us to conceive, or comprehend in our present state.

Q.—Is this knowledge taught you, or have you been there?

A.—It is impossible for us who are upon this first belt, to pass to any above us; therefore, this is what has been taught to me by those who come to us from those higher spiritual states of life. It is thus we can always learn, but we never can go beyond our present spheres of life until we have passed through the proper preparation—not until we have grown to the necessary conditions that make change inevitable.

Q.—Then the spirits in lower spheres can not go into these higher ones?

A.—Those whose home is in the higher spheres, always have power to come to those in lower, but those in lower have not the power to ascend above their own, until that is attained by growth within themselves.

Q.—Two weeks ago, in speaking of the Unitarian home, there were some who misapprehended, I think, the meaning in regard to the family relations. Are those who unite in this home to live entirely in common?

A.—Oh! no, my friend, the family relation is the one that will give you the highest possible form of life—never under any circumstances whatever, is that to be broken up. Every family is to have its own apartments, and is to preserve the home feeling, even more sacredly than it can be in the present arrangement of things. You might have a larger sphere of home influences by gathering together in a single building, letting each family retain all its home-life perfect and intact, in the highest form as it is in spirit-life. Every family here has its own home, but as I said before, our families do not always consist of blood-relations. The family consists of those who are most nearly allied in their spiritual nature, most perfectly attuned to each other's life. Our families usually consist of six persons, three males and three females. Each pair are married, that is, they have a specific one, with whom they have a special love. The three twos make the perfect home, but each two has their own special apartment, their own particular home-life. There are other wants, beside the pure conjugal ones. These homes are generally formed by sixes, because we find this the most harmonious arrangement that we have yet achieved. One other word in this regard, and that is, that there are persons who are so constituted by birth, and by the initial forces that we gather in life, that it is almost impossible for them to fraternize, with other men's souls. They desire a conjugal companion and have one, but they do not desire the larger life of the family, therefore they live alone in the conjugal state. The true life is always found where one man and one woman are blended in the most perfect harmony, but they unite with others, and make homes for larger purposes, for wider ranges of activity. Thus sometimes thousands unite in a single grand group, all for the sake of deeper, wider expression of our lives, especially the new moral and spiritual attributes which bloom into existence with us all, when we have laid aside the physical form; attributes of which you have no consciousness as yet.

activities of life, will mankind be enabled to live a higher and more beautiful life in this earth-world. For this purpose, then, let us all unite in the internal and external, to push on this glorious work of lifting humanity out of its passions and appetites; to cultivate within each one all of his spiritual attributes and intellectual capacities, so that in the grand good time coming, that millennial era, when every man shall realize, and act upon the beautiful golden rule, when that time comes we shall have the joyous consciousness of knowing we have contributed our mite toward hastening on such a glorious consummation in the experience of humanity.

(Continued next week.)

SOMETHING FOR NOTHING.

Swindlers Coming to Grief and their Victims Entitled to no Sympathy.

During the past few months, we have repeatedly warned the public against the swindling concern of Geo. B. Hodge & Co., alias the Union Furnishing Company of this city. All the daily papers have done the same, and the able editor of the *Western Rural* has been especially zealous in enlightening his readers in respect to this outrageous swindle.

In the face of these daily warnings, this concern has driven a very profitable business up to last week, drawing the hard earned dollars from the gullible all over the country, and have now "burst." Another, even more transparent, swindle has just been exposed, one which is so extremely "thin" that no one not blinded by avarice would for a moment be deceived by it. A certain Morris Mason, under the name of Maynard & Co., started a gift concern swindle, with headquarters at a little town of Magnolia, Iowa, and scattered printed matter all over the West. After getting in what money he could, he notified each person who had bought a ticket, or to whom he had given one for their influence! (and this last class was the most numerous and easiest to take the bait) that their ticket had drawn a \$200 miscellaneous prize, consisting of furniture, etc., which he would ship them on receipts of \$10.00. The extreme gauziness of this plan needed something to make it work, and Mason knowing that the whole Northwest looked to Chicago as the place above all others for square dealing, he opened out here as N. H. Bancroft & Co., hoping to palm himself off as a Chicago business man, and thus, invigilize his weak constituents; but alas, for poor Mason, he is the victim of misplaced confidence. Chicagoans could not be gulled by him, and his over confidence binds us in the great family of humanity, as one. We are here to discharge the last rites to these benefit caskets, and to the last vestige of trust in them, for they are now heretics to our helpers, our counselors, and as our Sister has from time to time imparted to us blessed truths from the spirit-land, gathering in that divine nature, she comes to us to testify that the little darling waited at the threshold of the door for mother to come, and mother came soon, surely and truly bound by her love to the child, the last tie that bound her to earth. Now together they are ascending the golden stairs, taking their first look at the sublime truths and realities of life beyond the stroke called death. How beautiful! There can be no sadness in their souls, for all bound by the ties of consanguinity, have gone before them—parents, brothers and sisters, all meet now in a glad reunion, *there* in the beautiful Summer-land. There, amid flowers whose sweet fragrance brings to their souls that refreshing joy, that divine love, that brings forth the holy of holies, that recalls the blessed remembrance not only of the happy and peaceful days, but of the trials and developed purer and diviner conditions here.

Friends, who have gone on before, have waited, and they are not separated now, but hand-in-hand they will walk together up the golden stairs until they reach that blessed life in the Summer-land, where they shall rest in joy and peace. The child laughing brightly with the memory of young love, plucking the flowers and laying them in the hand of the dear mother that asked him to wait at the shining portal for her, and then the mother blending them in affection's beautiful expression, as a wreath of love and crown her darling with joy. They have traveled earth's life together, so shall they begin heaven's life together. Spiritualists, ob, that we could realize the mission of death! Do we come here in sadness and sorrow to mourn over these caskets, no longer containing the jewels? No! the soul that can rest in death, tread thand grasp of the spirit-world, the knowledge of the good or night of error and sadness, but the day of truth and gladness, can realize that in the discharge of these duties, it is pleasant to gather around these caskets and contemplate them in their sacred truths, for there is a sacredness in the truth that these caskets have thrown open their portals and set free the gems that are now in the hands of the Infinite, and are more beautiful than when clothed upon with these material forms.

Do we realize that Spiritualists, who are so constituted by birth, and by the initial forces that we gather in life, that it is almost impossible for them to fraternize, with other men's souls. They desire a conjugal companion and have one, but they do not desire the larger life of the family, therefore they live alone in the conjugal state. The true life is always found where one man and one woman are blended in the most perfect harmony, but they unite with others, and make homes for larger purposes, for wider ranges of activity. Thus sometimes thousands unite in a single grand group, all for the sake of deeper, wider expression of our lives, especially the new moral and spiritual attributes which bloom into existence with us all, when we have laid aside the physical form; attributes of which you have no consciousness as yet.

Q.—Is the sun inhabited?

A.—It is not.

Q.—Will it ever be?

A.—My friend, we believe the sun will gradually pass through all the processes this planet has passed through, but in doing so, it will after a time cease to give light. The cooling process, the concentrating process, will shut off this light-producing power. When this is done, there being no adjacent sun which can give light sufficient to energize vegetable and animal life upon its surface,—we believe it impossible without this light from some contiguous sun to give the requisite conditions to enable the sun to become inhabited.

My friends, a few words more and I have done; it is this, that we are working with united activity, in the Spirit-world, all over, not only this continent, but all countries of this globe, in order to introduce into the *external* life, more of the forms of society that exist in the *internal* life. Our labor is to realize that beautiful portion of the old prayer, which says, "Thy will be done, on earth as it is in heaven," and for the purpose of realizing this more fully upon the surface of this planet, we are giving all the forces that we can command in the spiritual world, to unfold humanity while here in the earthly form into a consciousness of his higher and more beautiful attributes, the consciousness of his angelhood that lies engermed within his soul; and only as this consciousness is awakened, only as this consciousness carries itself into all the

Errands Attended to in Chicago.

The undersigned is a disabled soldier, who desires to earn an honest living for himself and wife. Any one desiring any purchases made or errands done, will find him prompt in doing the very best he can for his patron. Any money remitted will be honestly invested, and directions will be strictly followed. His address will be *10 cents only*.

Address M. G. Ashby, 316 West Randolph street.

We know Mr. Ashby, and can recommend him as an honest man.—[Ed. JOURNAL.]

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

MEMORIAL SERVICES.

Mrs. Carrie W. Williams and her Son at Lincoln Hall, Philadelphia.

Passed on to spirit-life, on Friday the 30th of January, George W., only child of Mrs. Carrie Ward, the late Charles Williams, of New York, and on Saturday, the 31st of Jan., our sister Mrs. Williams laid off the mortal coil and went to join her darling boy. They had always been closely united in life, and they were not separated long. Though a resident of this city, Mrs. W. had been in business in New York, and funeral services were held at the Lyceum at Robinson Hall, on Sunday, the 1st of February. The remains were brought to Philadelphia, and on Monday, February 2d, a large audience assembled in Lincoln Hall, around the open coffins of mother and son.

John M. Spear read the following poem as expressive of the feelings of the mother when her darling had passed.

WAITS! MY LITTLE ONE, WAIT!

Wait! my little one, wait!
When you get to the beautiful land,
Tarry a little, my darling.

Are you join the heavenly hand.
Stand close to the shining gates of pearl,
Look out on the narrow way,

For I want the first glance of heaven-born
sight.

On my little one to stray.

Wait! my little one, wait!
When you reach the courts above,
Look down with the light of the beautiful
eyes

On those that you used to love.
Whisper sweet dreams in our earthly ears.

When we lie down to sleep;
Paint bright pictures before our eyes,

When we awaken to weep.

Wait! my little one, wait!
When you reach the celestial strand;

For the rest of us will be toiling up.

To the high of the Summer-land;

For the earth that fall like molten lead,

On the hearts this side of the sea;

Will pass like the light of a beautiful dream,

My little one, o'er thee.

The audience joined in singing the "Evergreen Shore."

Mr. E. V. Wilson said:

"Our Sister and her child—we her Brothers and Sisters have come together in sympathy, this bright, beautiful, holy, spiritual element, binding us in the great family of humanity, as one. We are here to discharge the last rites to these benefit caskets, and to the last vestige of trust in them, for they are now heretics to our helpers, our counselors, and as our Sister has from time to time imparted to us blessed truths from the spirit-land, gathering in that divine nature, she comes to us to testify that the little darling waited at the threshold of the door for mother to come, and mother came soon, surely and truly bound by her love to the child, the last tie that bound her to earth. Now together they are ascending the golden stairs, taking their first look at the sublime truths and realities of life beyond the stroke called death. How beautiful! There can be no sadness in their souls, for all bound by the ties of consanguinity, have gone before them—parents, brothers and sisters, all meet now in a glad reunion, *there* in the beautiful Summer-land. There, amid flowers whose sweet fragrance brings to their souls that refreshing joy, that divine love, that brings forth the holy of holies, that recalls the blessed remembrance not only of the happy and peaceful days, but of the trials and developed purer and diviner conditions here.

LOOK TO YOUR ACCOUNTS.

They go to You Every Week Claiming Attention.

All who owe for one year and upwards and do not pay up arrears for this paper, or on or before the first day of March next, will find their accounts left in the hands of a collecting attorney, in their respective counties, with directions to proceed to *enforce payment* at the regular delinquent price of \$3.50 a year. Those who promptly pay before that time will be let off on payment of arrears at the rate of three dollars a year, providing they remit enough to prepay one year in advance.

In case any of our subscribers in arrears are laboring under any especial misfortune which deprives them of the means to make such payment before the first of March, they will be honorably dealt by, if they write, and make proper explanations, with reasonable assurances for payment at no distant day.

No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscriptions, that justice demands should long since have been paid; nor need any one who has been receiving the JOURNAL think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills—those that dance must pay the fiddler and those who receive a newspaper must pay for it. We can look to no other person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of March. If we find that we have been laboring under a mistake we will correct it.

For the higher-life, from Owasco, Jan. 13th, MARILLA, wife of Harry Gorman, aged 80 years and 6 months and 2 days.

She was a firm and practical believer in Spiritualism.

We feel that our loss is her gain. Four lovely boys were

watching and waiting to greet their loving mother, and

strew her entrance into the Spirit-world with flowers.

She has returned to her bereaved partner with words of cheer and encouragement, and he feels he is not alone.

E. M. B.

Passed to the spirit-life, from near Walton, Michigan, Feb. 11th, 1873, HONOR LEAVALL, at the age of 76 years, 1 month and 27 days.

He was a firm believer in the Harmonian Philosophy.

R. H. L.

ANOTHER EDITION NOW READY

Just issued another edition of the sequel to the "Stellar Key," which is almost universally known as

DEATH AND THE AFTER-LIFE

Giving a plain and consistent account of Society and Scenes in the Summer-Land.

No investigator's library is complete without these volumes. The reduction in price of the "Stellar Key" will enable every one to possess himself of these volumes, and bring them along with him.

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NEW PRACTICE OF NEUROPATHY:

OR THE

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OVER 500 PAGES WITH 40 WOOD CUTS

Specialy engraved for this Book.

PRICE, ONE DOLLAR.

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\$10 to \$20 per day. Agents wanted every where. Particulars free. A. M. BLAIR & Co., St. Louis, Mo.

them in the crown immortal that will be given us there."

The remains of our Sister and her child were interred in Laurel Hill, and as we caught glimpses of her on the beautiful shore she was saying:

"One healing draught
Of the bright eternal morning, my weary spirit
quaff'd,
Has made all the joys and sorrows of the short
life journey seem,
But as lights and shadows on the pathway of
dream."

And in parting we would say in the language of another poet:

"Fold her! Oh, Father in thine arms,
And let her henceforth be,
A messenger of peace,
Between our human hearts and thee."

Little Bouquet.

We have received several letters of inquiry from six months' subscribers to the LITTLE BOUQUET, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty-cent instalments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

Address, LITTLE BOUQUET, Chicago, Illinois.

City Entertainments.

For the week ending Feb. 21.

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of the Stodart Combination Company. "The Secret Marriage" and "Americans in Paris."

HOLLY'S THEATRE—Randolph street, between Clark and LaSalle. Engagement of Lucille Western. "East Lynne."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement Oliver Doud Byron. "Across the Continent."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and Washington. Monroe, Cotton & Kimbel's Minstrels and Comicalities. Burlesque of "Mazeppa."

GLOUCESTERSHIRE—Desplaines street, between Madison and Washington. Engagement of Bidwell and McDonald's Troupe. "The Black Crook."

Married.

In Nicholville, Mich., on the evening of Feb. 18th, by the Rev. C. W. Thorp (Spiritualist), Ma. MYRON CADWELL, to Miss ALICE N. SCOTT, all of Decatur, Van Buren Co., Mich.

PASSED to the spirit-life, from Upper Listle, N. Y., Jan. 22d, 1874, Mrs. FANNY ROUSE, aged 80 years and 6 months.

Although a member of the Baptist Church, she accepted the new philosophy in its commencement; was a constant reader of the JOURNAL and BANNER. She had the fullest proof of the continuance of a life beyond the grave, and was not disturbed in her belief of the truth of the new philosophy. She has returned to her bereaved partner with words of cheer and encouragement, and he feels he is not alone.

E. M. B.

PASSED to the spirit-life, from near Walton, Michigan, Feb. 11th, 1873, HONOR LEAVALL, at the age of 76 years, 1 month and 27 days.

He was a firm believer in the Harmonian Philosophy.

R. H. L.

FIRST EDITION SINCE THE

Great Fire!

THE

SUNDAY QUESTION

AND

SELF-CONTRADICTIONS

ON THE

BIBLE.

THIS WORK ALSO CONTAINS A LECTURE BY

PARKER PILLSBURY ON THE SABBATH.

Edited by S. S. JONES.

THIS INVALUABLE PAMPHLET IS AGAIN READY

FOR DELIVERY, AND SHOULD HAVE RAPID AND

CONSTANT SALE—IF YOU HAVE NO NEED OF

THE LIGHT SHED, BUT FOR SOME FEW,

IGNORENT "ORTHOPHOB" FRIEND AND HIS

PRICE, 25 cents. Postage, 2 cents.

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BLESS YOU FOR IT.

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WITH A FULL EXPLANATION

OF THE

NERVE CURE,

OVER 500 PAGES WITH 40 WOOD CUTS

Specialy engraved for this Book.

PRICE,

The Prayer Answering Deity.

BY CHARLES MORRIS.

The God of our theories and the God of our worship are two widely separate beings: the one infinite, the other finite. Men profess, it is true, to worship an infinite Deity; but it will not be difficult to show that they fall in practice far short of this profession. We, with our limited intelligence, cannot conceive of the conditions under which a lone infinite mind must exist; but we are capable of establishing certain limitations within which it cannot descend.

Such a Deity as is taught in our theories must be infinite in every particular, in time, in space, in power, and in every faculty. We are incapable of grasping with our finite mental reach, the ideas of unlimited time or space, yet, we cannot imagine a limit to either. Look in what direction we may, through time or space, we can place no boundary and say, "beyond this, time was not; outside this limit, space ceases to exist." Even as we speak the two infinitudes burst their bounds, and spread endlessly onward and outward.

Any idea of infinite Deity, then, we are obliged to imagine a being that has lived, and shall live, through unlimited time, and that exists throughout infinite space, abounding with a mighty presence every moment of eternity, and in every place; a being, unlimited in power, in love, and in wisdom. If the universe is dependent upon such a being, then a single moment of time without his existence would be marked by annihilation of all created things; the least portion of space unanimated by his presence would find its contents vanishing into nothingness, and would, probably, set in motion a universal disintegration.

In the presence of such a being, all things must be marked by the one grand feature of the greatest good to all created things. Infinite love would cease to be infinite were there one particle of the universe beyond its all embracing pale. Infinite wisdom would become finite, were there the least created thing unwisely organized or continued. Infinite power would lose its infinitude were there aught in universal space beyond its grasp.

Thus, the possession of infinite love, power, and wisdom, by an all-existing and all-informing Being, dwelling in the universe of his own creation, is only consistent with the existence of a universe framed and sustained by the highest wisdom wrought by unlimited power, and manifesting infinite love.

It is not for us to ask if this grand standard is achieved in what we know of creation. We take within the circle of our vision but a narrow reach of space and time, in which all seems disorder, evil and error. But to the mighty grasp of a godlike vision, embracing an eternity of time and infinity of space, this apparent disorder might be seen falling into the ranks of eternal order; this evil a necessary link in unlimited good; this wrong an integral portion of infinite right.

Such is the theoretical Deity so far as we are capable of conceiving of such a Being, but upward and onward, infinitely beyond our powers of thought. Such a Deity must extend, infinitely beyond the conception of the most advanced finite mind, — a thinking universe, an acting and loving eternity.

This is not the God that men worship glibly as they talk of the infinite attributes of their Deity. Such being as already done all that can be done—not for the greatest good of the greatest number, but for the greatest good of every living and every lifeless thing that has ever existed or shall ever exist. Such a being must be forever active in doing all that his wisdom requires, all that his power is able, and all that his love demands, for the highest good of all creatures of his almighty hand.

What is the being to whom men pray, and who gives answer to their prayers? Not this almighty Deity. Could all the prayers of all the men and women of all the infinities of the universe be united into one grand appeal, and addressed to this infinite master, asking for a change in a jot or tittle of his work, it must be utterly without effect. He must know, and must have prepared, what is best for all created beings, and it is not for him to descend to special legislation to serve the short sighted ends of one or all persons. Every event is a link in an eternal plan. Shall an infinite being, then, break a link in the grand chain of causation to serve the temporary ends of one of his blind creatures? The idea is absurd beyond words. The world is an scheme of infinite order, and any effort to produce special finite order must risk the throwing into endless disorder the whole mighty scheme of eternal progression.

Men worship not this inconceivable and infinite with their holocausts, their praises and their prayers. It is a far different being to whom they sing psalms and address petitions, a Deity more man than God, a personal contracted being, inhabiting a fixed locality, ruling with an imperial hand, not in forming with Godlike presence, the universe. However highly, in moments of lofty contemplation, we may exalt this being of our conceptions, yet when we approach him with the voice of petition, we address the fluke ruler of a half-made creation, one constantly at labor to keep his empire from going to ruin, and with an ear ever open to the suggestions of men as to what special changes are needed to keep creation in order.

But even this being is too exalted to serve the purposes of the praying world. His sceptre is broken, his spirit is mortified, and a dread arises that he may not stoop to regulate the disordered state of affairs upon this small floating island in the shores of ocean of space. They must have a God of their own; one who has been seen upon the earth; has displayed human sympathies; has felt human woes, and has yielded to human weaknesses. In all ages, men have deified such translated human beings; have placed their chief hopes upon, and addressed their most earnest prayers to—not the impersonal God of their theories—but the personal Deity of their traditions, the being known to be of their own kind, to have inspired, and to have suffered, and therefore ready to sympathize with suffering and aspirations.

All theologies are based upon such a deific conception. Every God is more than half man. The attributes ascribed to these anthropomorphic Deities are limited by the national standard of loftiest power and wisdom. The Christ that men now worship is the most perfect of these manmade Gods; a far more perfect being indeed than the plump of a few centuries ago. Man is growing in moral reach, and in his power of ideal conception, and his Christ ever stands upon the topmost branch of his tree of thought, the most perfect fruit of the human mind.

The most extended sect of the Christian Church is content with deifying Christ alone. With true Catholic toleration, it addresses itself to numbers of deified human beings, a heavenly hierarchy of virgin and saints reaching downward through many degrees of perfections and powers. And why not? If our worship must be addressed to men and women who have lived on earth and passed onward, why should not every one choose his own God, or choose a separate God for every special class of petitions? Looking

through the ranks of the great and good who have lived and died, why should we not address our prayers to the one who seems most likely, from the character of his life, to enter into sympathy with our special needs?

Certainly if the spirit of one man has this power to aid the needy, the spirits of all men must have this power in some limited degree.

Men are unconsciously right in their ideas of worship. To address with prayer the being we have first drawn, is beyond human power. As soon as man begins to petition, his thoughts drop from this loftiest conception to dwell upon a putative personality, with ears open to human woes, mind alive to human suggestions. Prayer, in this sense, is capable of being answered. It is to Spiritualism, a Congregationalist, in Bradford, Chickasaw County, Iowa, he told the following incidents:

"A father and mother at home, were expecting an absent son who had been away attending school. A short time before the expected arrival, the mother suddenly commenced wringing her hands in great agony, and said to her husband, 'Pray for me, Deacon, for he is in imminent danger.' She prayed fervently, and in due time the son arrived, and being questioned, said that at the time his mother's agony was so great, he had unseal an oil over board, and the boat passed over him, but being an athletic swimmer, he kept his head above water until seen and rescued."

"The wife of a sea-captain awoke from her sleep and said that her husband was dead, and as soon as the news could come, she learned that at that very hour he had left the earth-life."

In the first instance, he gave the names which I do not remember. He gave other similar incidents, and stated that the like had often occurred during the late war—then emphatically added, "These are facts and cannot be disproved. What shall we do with these things?" Pausing a moment, he said, "Is this Spiritualism? No! it is what they are trying to disprove." I confess to ignorance, if he told the truth, when he said Spiritualists were trying to disprove such things.

HENRY STRAUB.

Incidents among the Orthodox.

In a sermon delivered by J. M. Hudson, a Congregationalist, in Bradford, Chickasaw County, Iowa, he told the following incidents:

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MRS. C. C. PETTIT.

Bradford, Iowa.

BRITTON'S JOURNAL, Vol. 2, No. 1, is for sale at this office. Price, by mail, 80 cents.

Voices from the People.

SALEM, O.—John Gordon writes.—I have no sympathy with Mrs. Woodhouse.

PORTSMOUTH, N. H.—G. M. Walker writes.—I am much pleased at the stand you take against the Hulls of all kinds.

BROWNSVILLE, MO.—A. R. Hazen writes.—The fire of Spiritualism has just begun to burn brightly in this town and country.

MONROE, WIS.—Dr. J. S. Sanborn writes.—Mrs. A. H. Robinson's Tobacco Autidote gives perfect satisfaction. Many are being cured of all desire for tobacco by its use.

VERSHIRE, VT.—L. F. Fitz writes.—I am highly pleased with the course you are now pursuing, and hope you will always remain on that high ground on which you now stand.

HOKAH, MINN.—May C. Marston writes.—I like thousands of your readers, have watched you every step through the struggle with idealism, and am gratified that you stand fast as a victorious bearer of truth, purity and honor.

ONONDAGA, WIS.—H. Johnson writes.—I have been reading your paper for about one year. I am not satisfied that Spiritualism is true, nor am I prepared to believe it. I have been a member of an Orthodox church for some thirty years, and must admit that I have long since found some things connected with the church that did not satisfy me. I am seeking after truth, and am not satisfied with it.

MARTINTON, ILL.—Mrs. L. Calkins writes.—I am going to take the liberty of writing to you, for I, by chance, got hold of one of your papers, and I was very much pleased with it. I have been a member of the Methodist Church for the last sixteen years, and have been a member of the book and paper that gave me so much light as the Hulls of all kinds.

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MERIDIAN, TEXAS.—J. C. Bourland writes.—True Spiritualism is more sprightly now than at any previous time in its American history. In the future, the "Social Science Problem," "Woman's Rights," the "Water Cure," the "Blower Costume," "Tobacco Autidote," "The Diet," etc., etc., of which are appropriate to the right time and proper place, but they will not be considered a part and parcel of, or belonging to, genuine Spiritualism.

SPRINGFIELD, ILL.—T. M. Church writes.—I dearly love the JOURNAL, and heartily approve of the bold and manly course you are pursuing. Your warfare upon the dangerous and licentious teachings of the Woodhull school, can not only won you hosts of adherents and friends, but your scathing rebuke of all fornication and adultery, your refusal to mix it in with our glorious philosophy, has shown to scientific and progressive minds, the demoralizing and deleterious tendencies of the one, and the purity, beauty and sublimity of the other. You have my heart's sympathy and best wishes for your and the JOURNAL's prosperity and usefulness.

ONEIDA, N. Y.—Miss Esther Park writes.—I am one who was reared from the dead about fifteen years ago, and was converted to Methodism when I was sixteen years of age, and served the "Old Man" (Ignorance) eight years, and was also a preacher of the gospel. Though I am a woman, I was urged to do so by the church authorities. I spoke from inspiration, though the right was not given me to do so. I was a member of the church for a long time. Long ago, when I had leisure time I will send you a history of my withdrawal from Old Theology, the interesting scene that followed, the hatred of my former Christian friends, and my reasons for changing my mind.

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PEASANT GROVE, MINN.—J. C. Bardwell writes.—Spiritualism is exciting much interest in this part of Minnesota. We have some good mediums; hold weekly sittings and some of the manifestations make our Christian opposers open wide their sleepy eyes. Godspeed the day when truth will be accepted by all.

BRANDON, WIS.—E. W. Bush writes.—From what I have seen of your paper, it has impressed me with the fact that it is a good medium, and ought to seek the truth, and the most I hear and see of Orthodoxy, the more irreconcilable to reason and a just God, does it appear. The way the "Hull" subject is treated, is a warning to the promulgators of evil doctrines. Long may you live.

ROCHESTER, IND.—Isaac Nicodemus writes.—I like the JOURNAL, but I liked it a great deal better after seeing the position it took in regard to Woodhull, as people's benefactor. Had you not made it clear that free-love was one of the doctrines of Spiritualists, which I know now is untrue.

WENDELL, MASS.—W. H. Fletcher writes.—This makes fifty-five trial subscribers I have sent you since January 6th. I can probably get a great many more when those whom I have sent for receive their papers.

THURSDAY, FEB. 28, 1874.

Thanks, Brother, all will receive your papers regularly. Send them in by the thousands, if you choose, and aid us in teaching the world the truth of Spiritualism, what good it is doing, where the spirit-world is, and what sort of lives do spirits live, etc., etc.

If all old subscribers would manifest, the energy

of the new would be great.

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